THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

The Conqueror's Homage.

It is related that when Alexander the Great, in his victorious progress, was marching against Jerusalem, the course of his whole army was checked simply by a procession headed by the high priest, and proceeding from the city.

A monarch in his might came on,
With serried lance and beaming shield;
The haughty lord of Macedon,
Victor in each embattled field.
Nations and kings before him bend,
And crouch beneath his chariot-wheel—
Glory and fame his course attend,
His hopes inspire, his bosom steel.

Why do not Judah's host repair,
Swift to the field of death and blood?
Felt they the stings of deep despair?
No, in their lion strength they stood!
Strong in the promise of their God,
They donn'd no armor for the fight,
Nor bent they to the conqueror's rod,
But trusted in JEHOVAH's might.

On swept the monarch's warrior train;
Flash'd brightly helm and brazen spear;
Like billows of the stormy main,
They pour'd along: does palsying fear
Withhold proud Judah from the strife,
Or bind her to the sacred walls
Of Zion, dearer e'en than life?
The courts of GOD, the temple's halls!

Hark! borne upon the fitful gale
Loud swells the anthem on the ear;
The trumpets clash, the cymbals wail,
And Judah's warriors now draw near!
No shield, no helm, no gleaming arms,
Are seen that reverend train among:
The priest of GOD, the swelling psalms,
Their leader and their battle song.

Why falls the monarch to the ground?
Why bows his head and veils his eye?
Why from his army swells no sound
Of triumph? Judah's GOD is nigh!
And while the pealing anthem rings,
A holy dread has o'er him stole;
Away his burnish'd arms he flings,
And yields the homage of the soul.
No thunders crash—no lightnings glare—
Silence alone proclaims HIM there. J. W.

The Comet.

O THOU, far thron'd on thine ethereal tent,
That mid the fiery Ottoman sublime
Sitst mocking at the thing that men call time;
Thee have I watch'd, thou crested visitant,
Sitting upon the golden firmament,
Awful in beauty, till I seem'd like thee,
A being of the elements, all fearfully
Looking from out heaven's crystal battlement,
Of passing worlds the mighty chronicler!
And thou again, thou strange and shadowy guest,
Shalt look upon this world. The gale may spring
From out his odorous cove—the lark may sing
Again his vernal matin—but oh, where
Shall he be who now gazes on thy crest!

THE CHURCHMAN.

From the Gambier Observer.

TESTIMONY OF PRESBYTERIANS TO THE EPISCOPAL CHURCH OF IRELAND.

THE Rev. Mr. Dill, at the General Synod of Ulster, held at Strabane, in 1827, thus speaks: 'If we are not doing our duty, other religious bodies are; and the spirit from on high has been poured on the Establishment, and I cordially rejoice at it, though, as a Presbyterian, I would rather see a revival in my own connection, which a temporizing spirit, and an unhallowed union have, I am persuaded, mainly prevented.'

'I am strongly inclined,' says Mr. Cooke, then Moderator of the Synod of Ulster, 'to attribute a large portion of the advancement of orthodoxy, and the decline of Arianism in the Presbyterian Church, to a visibly increasing improvement in the established clergy. Their name, their learning, their influence, have in many cases been thrown into the scale of orthodoxy, as well in the Presbyterian, as in the Established Church; and from this co-operating power, a great revolution of sentiment seems to me to have arisen in the Presbyterian body. I could adduce facts to prove my opinion, if necessary.'—*Cooke's Examination before the Commissioners of Education Inquiry.*

It is as true as ever that the Church of England and Ireland is the bulwark of the Reformation, the special 'pillar and ground of the truth' against Popery and all Protestant heresies. As deists are indebted to a despised Christianity for the common blessings of humanity which, like the atmosphere, they cannot help enjoying, however they may hate the religion from which they proceed; so dissenting bodies of Christians in England and Ireland, little as they may know or be disposed to own it, are deeply indebted to the Church they are too much inclined to abuse, especially to the fence-work of its evangelical liturgy, for the conservation from the sap and tramp of heresy, of all those doctrines which they feel to be their distinctive treasure as Protestants and Christians. The time will come in this country, when other Christians besides Episcopalians—yea, when multitudes that shall have survived the efforts of heresy and division and novelty and fanaticism and insubordination, and shall have continued to be lovers of order and unity and sobriety and humility and truth, will bless GOD that one body of Protestant Christians continued to believe, that after all the inventions of men, no better way of governing the Church, or of worshipping GOD therein had been devised, than that which had been from the beginning, even the way of the first 1500 years, by Episcopacy and a liturgy; and in spite of the charges of Popery, formality and of bondage to beggarly elements, continued to be Episcopalians, and worship GOD by forms of prayer which involved a continual confession by minister and people of all the great doctrines and duties of the Gospel.

There is no more impressive evidence of what GOD intends to do with Protestant Episcopal and Liturgical Churches, as instrumental in his hands for the defence of the truth and the promotion of the Gospel, in these days of infidelity, of schism, of novelties, of heresies and of alarming commotions, than the fact, that in the three chief communities of Protestant Episcopalians, those of England, Ireland and the United States, there has been going on, during the same year,—by the same means, and with the same marks and characteristics, a revival of scriptural piety, of faith with works, zeal with knowledge, and of attachment to the established forms of godliness, with a blessed experience of the power thereof—a revival, which, so far as the Church in this country is concerned, is known and read of all men who care to see such things; and in respect to England and Ireland, cannot but be most impressive to any who know how to discern and appreciate whatever things in religion are pure and lovely and of good report. It is a revival of two things—a sense of the primitive character and essential importance to the purity and prosperity of religion of our outward and visible institutions, as comprehending Episcopal order and Liturgical worship; and a sense of the preciousness and power to the inward and spiritual grace of the Gospel of sinners, and of the duty of the Church to spread their blessings to all people. 'In our country, (writes the present chief missionary of the East, chief as well in spirit and talent and learning, as in official station, Daniel Wilson, speaking of England while he was Vicar of Islington,) what means this new anxiety about the holy ministry, this new attention to the state of our flocks, this new spirit of confession and humiliation, this new inquiry as to the best means of reviving Christianity and promoting a union of hearts among us which has been gaining ground now for some time? What means, above all, the particular seasons for fasting and prayer, fixed by large numbers for the ensuing day (Good Friday) of the commemoration of our Saviour's passion? Can any signs be more full of hope than these?' C.

COMMUNICATIONS.

For the Churchman.

MR. EDITOR,—It is not a little surprising, that the many *good men*, as I doubt not, and eminent scholars, who are engaged in the cause of the Temperance Society, should so universally have confounded *the use with the abuse of intoxicating drinks.* Strange, too, as this appears at first sight, it seems stranger still when we discover that the contrary doctrine seems to lie upon the very surface of our English Bible. Yet notwithstanding this, it has already been adopted as an established truth by many, and perhaps most of the *leading members* of that Society, *that the use of any thing that can intoxicate, as a drink, is a sin.* Though I believe this conclusion false, I should not have troubled you with this article, had they been content to confine their prohibition to its common or ordinary use; but when, not satisfied with prohibiting even the use of wine on such occasions, though the Scriptures, as I understand them, represent it as a wholesome beverage when moderately used, with sacrilegious hands they attack the solemn sacrament of the Lord's Supper, under pretence of purging out the intoxicating draught, it is high time for every sincere Christian to raise his voice against that fanaticism that would change or abrogate an ordinance established by the Founder of our religion, unless indeed it can be proved that the wines of the present day are essentially different from those used by our Saviour and his Apostles.

I assent to the general proposition that the *kind of wine* made use of by our Saviour, is a legitimate subject of inquiry, but I deny that if we are not able to prove what that kind was, we are to reject it altogether.

To make out the proposition that *the use of any thing that can intoxicate, whether in wine, cider or beer, is condemned in the Old Testament,* these *ultra Aquarians* have taken an appeal from the English translation of the Bible 'to the original Hebrew, the only ultimate resort,' says Professor Stuart, 'in questions of this nature; and here,' says the Professor, 'we find a number of words translated wine.' The usual word is *yayin* which for the *most part* means wine that has been fermented. Another very common word is *tirosh*, which means *must*, or *new wine*. Another word is *asis*, which also means sweet or *new wine*, doubtless of a special kind. Nor is this all. We have *seva* and *chemer*, which both mean wine; and *shekar* appears sometimes to be used under the general appellation of the words *intoxicating liquor*, to designate *wine*. We have, then, at least five different names in Hebrew, two of them for *must* or *new wine*, and three for fermented wine. This quotation is from a letter of Professor Stuart to Dr. Sprague, written in consequence of the well-merited castigation bestowed by the Dr. upon those who would abolish wine from the sacrament. And though I am far from desiring to call any hard names, I cannot refrain from saying, that to me the Professor's letter seems a little jesuitical. Completely non-committed himself, his whole aim seems to be to involve the Dr. in difficulty and dispute; and I think I shall make it apparent, that *some* of his reasoning has in it more of sophistry than of logic.

It is impossible, therefore, to charge the Professor with wishing to give up the use of wine, from any thing he has said in this letter, but judging from the company in which it is found, and the end it seems intended to accomplish, it is but a fair inference, that the Professor is at least a co-laborer in the field with the wildest fanatics on this subject. At any rate, their schemes and arguments derive weight from his well-known and well-deserved celebrity as an oriental scholar. But the Professor has been charged with favoring their designs, and to this charge he has replied in a letter to the person making it. But does he deny the truth of the allegation? By no means. The whole object of his answer is to start objections for his opponents to answer, assuring them that his 'design is not to *dispute*, nor yet on his part *at present*, (mark that,) a protracted discussion.'

Now since he has wholly neglected to deny the charge made against him, I have no hesitation in saying that in the present state of the case, the Professor is responsible for the correctness of the principles on which this question is discussed by his friends, as far as they have any bearing on the meaning of the original Hebrew terms.

They (and in this term I include all who are engaged in the *ultra measures of the Temperance Society,*) have made a division of the five kinds of wine which the Professor would have his readers suppose are designated by the five Hebrew words he has cited, into two classes; the first including the supposed three kinds of *fermented wine*, and which it is conceded will intoxicate; and the second, including the remaining two kinds, which it is said were the unfermented juice of the grape, *must*, *new* or *sweet wine*, and were therefore would not intoxicate.

The use of the former, it is said, is condemned throughout the whole Bible, while the latter were considered as blessings, and their use permitted. In the former, or intoxicating class, are reckoned *ayin*, *shekar*, and *hemer*: and in the latter, or unfermented, or non-intoxicating class, are placed the *asis* and the *tirosh*.

Of these words the *ayin* and *tirosh* are principally used, and I propose now to ascertain by reference to the 'original Hebrew,' the tribunal to which Professor Stuart and his fellow *Aquarians* have appealed, whether the use of the *ayin* and the *shekar* are condemned throughout the Bible, and whether the *asis*, which is admitted to have been considered a blessing, properly belongs to the class of non-intoxicating liquors.

But before I do this, a few suggestions concerning the culture of the grape, and the time of vintage, may be necessary for such of your readers as are not familiar with the history of Palestine.

Palestine, from the days of Moses to the present time, has abounded in vines, some of which have always produced grapes of a superior quality. The vineyards were generally planted on the declivity of a hill, (Isa. v. 1; Jer. xxxi. 5; Joel iii. 18,) and of so much importance was their culture considered by the Jewish lawgiver, that he gave his countrymen express directions concerning it. (Deut. xxii. 9; Lev. xxv. 3, 4; and see Jahn's Bib. Archæl. sec. 68.) By pruning, the inhabitants of Palestine are enabled to procure three vintages each year, the first in August, the second in September, and the third in October; (Jahn's Bib. Arch., sec. 69; Robinson's Calmet on Vine.) These several prunings were practised by other nations. (Pliny, Homer Odys. vii. 158, Pope's trans.)

The season of vintage was one of great rejoicing. (Judges ix. 27; Isa. xvi. 10; Jer. xxv. 30; xlviii. 33.) With 'singing and shouting, and with a merry heart,' the people brought the grapes to the winepresses, and the treaders, as they prosecuted their laborious task exclaiming, [illegible] a term denoting hilarity, joy, and rejoicing, like the English *Huzzah!* (Calmet on Vine, Jahn's Bib. Archæl. 69,) while the juice of the grapes, *the tirosh*, came bursting from the presses. (Prov. iii. 10; and the passages last cited, also Stuart's Letter, and Gesenius Heb. and Chal. Lex.) The same season was one of great joy and rejoicing among the other nations of antiquity, and among the Greeks they had their feasts and mysteries to celebrate it. (Rollin's Ant. Hist. Intd. Tit. Feasts, Arch. Græc. iii. 19.) On the subject of the vintage compare Jahn's Bib. Arch. sec. 66–69—Calmet on wine and vintage, and Horne's Intd. vol. 3, part 4, ch. 7, No. 1, 5, Phil. Ed. 4 vols. 8vo. 1831.) This *tirosh*, answering to the *must* of the Romans (Adam's Rom. Antiq.) and modern wine growers.

To persons at all conversant with the nature of this *must*, I need not say that it could not be kept in this form for any length of time, and for the purpose of preventing fermentation and preserving it sweet, it was often concentrated by boiling until it was reduced to a kind of syrup, and it is this which seems to have been designated by the original term translated *honey*. (Jahn. sec. 69.) The same was practised among the Greeks and Romans, (Robinson's Græcæ Archælogæci, b. 5, c. 19; Adam's Rom. Antiq., Customs of Romans,) and is practised in the East till this day. (Rob. Calmet on Vines.)

The immediate change of the *tirosh* seems to be alluded to by the Prophet Micah when he says, 'Thou shalt sow, but not reap; tread the olive, but not anoint thee with oil; tread the *tirosh*, but not drink the *ayin*.' (vi. 15.) The *must* was sometimes preserved in large firkins buried in the earth, (Jahn. ubi. Sup.) or more frequently in bottles made of skins. (Jahn. ubi. Sup.; Horne, Intd. ubi. Sup.; Calmet on Bottle, and Rob. Cal. on Vine, and Bruce and Neibhur Trav.) These leathern bottles were not sufficiently strong to ferment the *tirosh* but once; (Job xxxii. 9; Josh. ix. 4–13; Math. ix. 17; Luke v. 38,) and hence 'new wine must be put into new bottles.'

It would perhaps be a fair inference from the foregoing, that if this *must*, or tirosh, was considered a blessing by the writers of the Old Testament, that it must have been in reference to its producing the *ayin*, or fermented wine, since we can hardly suppose they would consider that a very great blessing, which could be enjoyed but a few days in a year. It would be quite as reasonable to contend that the apple would be a great blessing if every man would drink his cider sweet, or before it is fermented, but that it becomes a baneful curse when nature has wrought her own work upon it. And here I may remark, that to assert, as these *Aquarians* do, that the effect wrought upon substances containing saccharine matter in solution, by one of the laws of nature, is to produce a liquid that comes 'fresh from the bottomless pit,' is to arraign the wisdom and goodness of that GOD who established those laws.

Concerning the *tirosh* we have no dispute, and I therefore pass to the consideration of the *ayin*, one of the intoxicating wines, '*the use of which as a beverage*,' it is said, 'GOD *does not sanction in his Holy Word*,' and '*that it is a sin.*'

A brief examination of some of the passages in which *ayin* occurs will enable the reader to judge whether it is *the use* or *the abuse* of wine, that is condemned in Scripture. All parties are agreed that the *abuse* of wine or any other article is sinful, and I need not therefore quote those passages where the wine drinker is threatened with judgments for his transgressions, for if I show that the *use* was permitted, it follows of course, that it was the *abuse* that is condemned.

Jacob, in the prophetic benediction bestowed upon his children, says of Judah, he shall be found

'Binding his colt to the vine,
And to the choice vine, the foal of his ass;
Washing his garments in *ayin*,
His clothes in the blood of grapes.'—(Gen. xlix. 11.)

The figure of 'washing his garments in *wine*, his clothes in the blood of grapes,' denoted abundance and happiness, and was so used by other ancient nations. (Athen. Lib. 10, cap. 9; Arch. Græc. b. 5, c. 19; Calmet and Rob. Cal. on Vine, and Horne ubi. Sup.)

The drink offering which the children of Israel were to offer to the LORD, was to be of '*ayin*,' (Lev. xxiii. 13; Num. xv. 5–10; xxviii. 7, 14,) which in these later days it is said, 'is fit only to offer unto devils.'

So Moses, when giving the Israelites directions concerning the worship of the LORD 'in the place where he should choose to place his name,' orders them to take tithe of corn, of oil and *tirosh*. (Deut. xiv. 23.) But if the way was so long as to render it inconvenient to carry sufficient provision for their sustenance, they were directed to 'turn those things into money,' and 'thou shalt bestow that money for oxen, or for sheep, or for *ayin*;' (vss. 24–26;) and this too, when they had gone up to worship before the LORD: but now, to partake of the self-same *ayin* in quantities ever so small, is said to be 'worshipping at the shrine of devils.'

The Bethlehemite manifested his hospitality by taking home the weary traveller and setting before him bread and *wine*, (*ayin*,) (Judges xix. 14,) and the manner in which it is recorded would lead us to imagine that his conduct in this particular met with the approbation of the writer, but now to do the same, would be to 'become accessory to the murder of souls.'

In the parable of Jotham, the vine is made to say, 'My *tirosh* cheereth GOD and man,' i. e. the *strong and weak*; (Judges ix. 13;) but the Psalmist, 'the man after GOD's own heart,' sings the praises of the more generous *ayin*, in the following high-wrought strains:—

'Bless the LORD, O my soul,——
For he maketh grass to grow for the cattle,
And herbs for the service of man;
That he may bring forth food out of the earth,
And *ayin* that cheereth the heart of man,
And oil to make him of cheerful countenance,
And bread that strengtheneth man's heart.'
(Ps. civ. 1, 14, 15.)

If it was not the intention of the sweet Singer of Israel to represent the *ayin* as a real blessing upon man, it is most strangely placed in connection with the bread and oil, the staff and support of man's life. But now we are told, that to offer a communicant at the table of the LORD, a glass of this self-same *ayin*, is 'to administer liquid damnation in the consecrated chalice.'

I ought, perhaps, beg pardon, Mr. Editor, of you and your readers, for copying such extravagances, if not blasphemies; but it is to show by contrast, how entirely opposed are the assumptions of these *ultra Aquarians*, to the whole tenor of Scripture; how much at variance is fanaticism with the Gospel.

Solomon, in the song which bears his name, has classed *ayin* among the excellent things of his garden. It was there among—

'Pomegranates, and every delicious fruit;
The *fragrant* henna, with the nard,
The nard and the crocus;
The sweet-scented reed and cinnamon,
With every tree of incense;
The balsam and the aloe,
With every pure aromatic,'

That he

'Eat liquid honey and fine honey,
And drank his *ayin* with his milk.'

The bride, too, desired to bring him to her mother's house, where she says,—

'I would give him to drink sweet-scented *ayin*,
Ayin I have flavored with the
Sweetness of the pomegranate.' (Taylor's Trans.)

Again: Solomon, in the character of the Preacher, is still more explicit.

'Go thy way, eat thy bread with joy, and drink thy *ayin* with a merry heart; for now GOD accepteth thy works.'—(Eccl. ix. 7.)

But it is not only in the luxurious courts of kings and princes that the cheering, gladdening influences of the *ayin* have been sung and celebrated; even the prophets of the LORD, in the name of the Most High, have added a laurel to the wreath that encircles its brow.

Isaiah, in ecstatic strains peculiar to that evangelical prophet, and as the representative of Him 'who rides upon the whirlwind and directs the storm,' calls upon the wandering sinner to return, calling and saying:

'Ho! every one that thirsteth, come ye to the waters!
And that hath no silver, come ye, buy and eat.
Yea, come, buy ye without silver,
And without price, *ayin* and milk.'
(Isa. iv. 1. Lowth.)

How strangely would the prophet have felt, when he had closed this paragraph, had he been told that this *ayin* was a deadly poison, that his invitation was tantamount to asking them 'to buy *arsenic* and milk.'

If the absurdity of the claims set up by the *Aquarians* is not already apparent, let the reader substitute the word '*poison*,' which is so often repeated in all the discourses of the *ultra* temperance society men, and then judge whether we or they are in the right. By such a substitution, Judah would be made to 'wash his garments in poison,' and the children of Israel to offer 'poison to the LORD.' David, too, would 'bless the LORD for the *poison* that cheereth man's heart;' and Solomon 'to mingle *poison* with his milk.' So the bride, in the Song of Solomon, must have had malice in her heart if she looked upon the *ayin* as do some of our moderns, when she desired to give her beloved 'scented *poisons* to drink.'

It would be an insult to the common sense of the community, to controvert doctrines so absurd and preposterous, did we not know they received the sanction of men reputedly learned and pious. And since such is the case, I trust your readers will bear with me while I examine this subject further. To the authorities already quoted, in which the *ayin* is considered a blessing, I will add the following:—

Hosea calls upon Israel to return from their backsliding, and assures them that on his repentance,

'He shall grow as the lily,
And cast forth his roots as Lebanon;
His beauty shall be as the olive,
And his smell as Lebanon.
He shall revive as the corn,
And grow as the vine,
The scent thereof shall be as the *ayin* of Lebanon.'
(Cap. 14.)

So Amos, in the impassioned language of inspiration, declares,

'The LORD will bring again the captivity of Israel,
And they shall build the waste places and inhabit them;
They shall plant vineyards, and drink the *ayin* thereof,
They shall plant gardens, and eat the fruit of them.'
(ix. 14.)

But the prophets not only considered the poison of an *ayin* as a good, but being deprived of it as an *evil*. Hence, when they were denouncing judgments against the nations that had provoked the Most High, one prominent evil to be inflicted was the destruction of their *ayin*. Thus Isaiah, when foretelling GOD's judgments upon the land for the iniquities of the people, says,

'The LORD maketh the earth desolate,
The *tirosh* mourneth, the vine languisheth—
They shall not drink *ayin* with a song—
There shall be a crying for *ayin* in the streets.'
(xxiv. 1, 7, 9, 11.)

So Micah on a similar occasion, says,

'Thou shalt sow, but not reap,
Thou shalt tend the olive, but not anoint thee with oil—
Shalt tend the *tirosh*, but not drink the *ayin*.' (vi. 15.)

Zephaniah, also, for the same cause, says to the children of Judah,

'Ye shall plant vineyards, but not drink the *ayin* thereof.' (i. 13.)

Of Moab, which was a land abounding in vines, (Calmet on Vine, Rob. Cab. on Shebmot and Hishbon, Lowth on Isaiah xvi. 10–25, 6, 8, and authors quoted,) it is said by Jeremiah, 'Joy and gladness are taken from the plentiful field, and from the land of Moab; and I have caused the *ayin* to fail from the winepresses.' (xlviii. 33.)

Isaiah, in declaring the downfall of the same nation, says: 'Gladness is taken away from the plentiful field; in the vineyards there shall be no singing, neither shall there be shouting; the treaders shall tread out no *ayin* in their presses.' (xvi. 10.) Now what kind of a judgment would that be, which would deprive these nations of a deadly poison?

I have now shown, as I think, beyond doubt, that the *ayin* or fermented wine was considered a blessing by the writers of the Old Testament, and that its use was permitted and approved. I now proceed to inquire whether the *asis*, which Joel (iii. 8) and Amos (ix. 13) declare shall 'drop from the mountains' in the day the LORD shall restore Israel, in the day 'he shall build again the tabernacle of David,' is rightly classed with the non-intoxicating wines.

Asis, is rendered by Gesenius '*mustinee*,' that is, *must*, *new* or *sweet wine*, citing as authority, Joel i. 5 and iv. 18, (of the Hebrew Ed. Van der Hooght, iii. 18, of the English translation,) and Amos ix. 13, and sets it down as a radicle; but Parkhurst defines it by '*wine*,' the juice pressed from the grape by treading, citing 'Isa. xlix. 26, Joel i. 5, 3, or iv. 18, Amos ix. 13, Cant. viii. 2,' and derives it from the reduplicate of *as*. The definition of Gesenius would lead us to suppose that if the fresh juice of the grape possesses no intoxicating quality, that the *asis* would not intoxicate; but it is rather surprising, that of the five passages in which it occurs he has quoted only two, and those two the only ones, excepting the one in Canticles, from which such an inference could be drawn. The following passages will enable the reader to judge whether it would probably intoxicate: 'They shall be drunken with their own blood as with *asis*.' (Isa. xlix. 26.) So Joel calls upon the '*drunkards* to weep, *the drinkers of ayin*, to howl, because of the *asis*, for it was cut off from their mouth.' (i. 5.) If this *asis* would not intoxicate, then the rhetoric of Isaiah must be strangely deficient; his figures and similes wholly unmeaning; and Joel could scarcely have known what he was about. To call upon the 'drunkards to weep, the drinkers of *ayin* to howl,' because the *sweet cider* was gone, would be the height of the ridiculous; and yet it is precisely what they tell us the Prophet Joel has done.

There is another word *shemarine*, not in the Professor's list, which is translated *wine*, and which we are told would not intoxicate. It occurs Isaiah xxv. 6, and is rendered by Parkhurst, 'wine kept on the lees,' and by Bp. Lowth, 'old wines.'

'And JEHOVAH, GOD of Hosts, shall make
A feast of delicacies, a feast of *old wines*;
Of delicacies exquisitely rich, of *old wines*
Perfectly refined.' (Lowth's Trans.)

If this rendering of Bp. Lowth is correct, it will not be contended that the *shemarine* was the fresh juice of the grape, since fermentation must precede the *refining*, nor that it was the concentrated juice, since the object of boiling was to arrest fermentation. (See Lowth on this passage, with the remarks of Barry, Thevenot and Sir John Chaldin, there quoted, and Calmet on Vines.) This *asis*, therefore, which was 'to drop down from the mountains in the day of the LORD,' with the *shemarine*, was something that would intoxicate, and hence intoxicating drinks were sometimes considered a blessing.

Concerning the *shekar* which appears in the Professor's list, it will be sufficient to say 'that it was a general term for all intoxicating drinks, whether made of corn, the juice of apples, date, or any other fruit.' (St. Jerome's Epis. ad. Nepot., and Com. in Isa. xxxviii. 1.; Parkhurst on שכר 2d; Gesenius on Shekar; John Heb. Archæl. sec. 144, and Calmet on Vine.) That its use was forbidden to the Nazarites, (Num. vi. 3, Judges xiii. 4–7,) and to the priest when he went into the tabernacle, (Lev. x. 9,) but was permitted to the common people, even while worshipping before the LORD. (Deut. xiv. 26.)

The *hemer* is rendered by Gesenius *wine*, but by the English translators of the Bible 'the pure blood of the grape,' and 'red wine.' Thus, in Deut. xxxii. 14, 'thou didst drink *the pure blood* (*hemer*) of the grape.' and in Isa. xxvii. 2, 'a vineyard of *red wine*' (*hemer*) which the LORD hath said that he will keep, and will water it every moment. (Ibid. 3.)

The Chaldean word *emph* occurs in Esther and Daniel, and is also rendered *wine*.

The *souch*, rendered *wine* in Isa. i. 22, and *drink* in Hosea iv. 18, is rendered by Gesenius *wine* and by Parkhurst *strong drink*, is from a root which signifies *to drink hard*, (Parkhurst and Gesenius,) is used also to denote a *hard drinker*, or a *drunkard*. (Deut. xxi. 20, and Prov. xxiii. 20, 21.)

From the foregoing considerations, *it will be evident that wine whether fermented or not, was in use among the ancient Jews, that it is spoken of in the Old Testament as a blessing, both the fermented and the unfermented, and the use of both permitted, and therefore to use it in the Sacrament cannot be sinful.* Now there is no reason to believe that the fresh juice of the grape was in more common use among the Easterns in former days, than is new, or unfermented cider among us at the present time. The laxative qualities of it, its effects on the system the same, and its constant use would tend to weakness rather than strength. This has been the doctrine from the days of Hippocrates to the present time, [Hippo. de Diact. Lowth. 2; Voy. de Jean Anachar. i. 25.]

(*To be continued.*)

For the Churchman.

LIBERALITY.

'MY neighbor,' says a friend, 'is exceedingly liberal: only think, the other day he gave one hundred dollars to our General Missionary Society; a few days before he made a large donation to our General Sunday School Society, and now he is doing something of the same kind to aid in circulating our Bibles, Common Prayer-books and Tracts!' Now all this sounds very well, and it may be that the individual is very generous. But before we join in the praise bestowed upon him, it will be well to put a single question—What is he worth? If his income, in proportion to his reasonable expenses, be large, why call him liberal? By doing so, do we not act unjustly toward others? Undoubtedly. For liberality can only be judged of by comparison. Place the charitable gifts of the rich man side by side with those of his poor tenant, and if you find that the sums taken from the superfluity of the one are comparatively greater than those bestowed by the other, through obedience to the apostolic injunction, 'Upon the first day of the week let every one of you lay by him in store, as GOD hath prospered him,' but not otherwise, of man of wealth is generous, but not otherwise.

The truth is, there is vastly more generosity in the 'mites' which drop silently into the treasury of the LORD than in the 'rich gifts' which occasionally awaken our attention by the weight with which they fall. And it is hazarding no-

thing to say that in the sight of God, the liberal are far more generally the poor widows than those who enjoy this world's goods.

Far be it from us to check the generosity which is displaying itself among the wealthy. We know full well that in general they have given not for the praise of men but for the glory of God. Our object is simply to urge them to continue in the career of benevolence with the same simplicity of motive with which they have entered it; to urge others to follow their good example; and to encourage the poorer classes of our people to be generous according to their ability. Let all, in whatever they contribute to public or private charities, ask themselves *only*, 'How far will this gift be acceptable in the sight of God?' If they pursue this course, they will learn to disregard the misjudged encomiums of men, and very probably, in every instance, will discover that they ought to give much more than they do.

There is another reason why we object to so much being said about the liberality of individuals, and that is simply this—Do what we can we only pay a debt. Our property is not our own, it is a loan from God. The charitable operations of the day are some of the channels through which our payments to him are to be made: for the end of those operations is his glory. We may philosophize for ever upon our right to say wherever we bestow our property, 'It is a gift;' but so long as the parable of the talents remains a part of the Bible, we cannot be without the fullest evidence that we are debtors for all that we have received. Nay, more, we cannot long peruse the blessed volume without discovering that it may as truly be said of us as it was of the Corinthians—'Ye are not your own, for ye are bought with a price.' If, then, we cannot be said to own ourselves, what right have we to claim the meed of praise for any disposition we may make of the property God has intrusted to our care? One further question: If our possessions are not our own, why are so many professed members of the Church giving little or nothing to her institutions? Is she not an authorized agent to collect a portion of the debt which we owe to God? She is. She makes no appeals to the liberality of her members. She takes a loftier ground and demands a due. And if we would not be judged dishonest in the day when every one will be called to give an account of his stewardship, let us not leave her demands unanswered.

THE CHURCHMAN.

SATURDAY, NOVEMBER 7, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

CHRISTIAN UNION.

There are reasons to believe that the hope which is entertained by some, of a general union among Christians, is not so entirely visionary as many would suppose. We mean an outward, and not an inward union: a union in church polity, and not merely in Christian affections. That the union flowing from the principle of Christian love is of primary importance none will deny; but we deem it a capital error to stop here, and not seek to consummate this "unity of the spirit" in "the bond of peace." It is from the increase of this Christian unity that we augur the probability of church union, and we think that any who would be content with the former alone, would throw an obstacle in the way of the latter. The prevalent opinion is that Christians are riven asunder more from the want of a cordial love for one another and for their common Lord, than for any substantial differences of doctrine. And undoubtedly the principle of charity must open the way; but in the present state of the Christian world we believe that the fault lies more in the head than in the heart. There is still too much bigotry in the world. Many who are most profuse in the professions of liberality are apt to confine salvation within the limits of their own creed. We must enlarge our views, and not deal out denunciations of heresy for conscientious differences of opinion. Few men have been more orthodox, more pious, or better read in the Scriptures than Jeremy Taylor; and yet Taylor says he finds no authority in the Bible for calling any man a heretic who does not unite *viciousness of life* to *error in doctrine*. We love the peculiarities of our Church, and we will yield to none in an attachment to what are termed the distinguishing doctrines of the Gospel. We believe that these doctrines are not only found in the Scriptures, but that they approve themselves to an enlarged philosophy, and that without them Christianity would speedily degenerate and vanish from the minds of men. We have too much confidence in the truth of these doctrines to desire to guard them with damnatory denunciations. If we have more and higher truths than our neighbors, we ought to cherish them with the deeper gratitude, and seek to share the blessing with those who are less favored. The more extensive and the more exalted the truths which we cordially embrace, the more effectually are we saved from sin and error. But we dare not pronounce how much or how little truth the Holy Spirit may make the means of transforming the heart; and we deem it absurd in itself and discreditable to Christianity to say, that the least truth, in connection with gracious influences, may not be a blessing to its possessor. This attachment to the whole counsel of God on the one hand, and allowance for human infirmity on the other, appear to be the characteristics of our Church. She guards her purity in doctrine by admitting none to her ministry who do not pledge themselves to the Gospel and the Church, as set forth in her standards; while, on the other hand, she avoids dissension by yielding a wise toleration to private belief among her members, and not seeking, as do some Churches, to impose the whole body of faith on every individual as an essential prerequisite to communion.

If, then, there exist, as we believe there does, a disposition in the Christian community toward a more perfect union; and if there exist also, an increasing disposition to encourage the laity to an agreement on fundamentals, and to lead them forward, by godly instruction and persuasion, from the less to the greater truths in the Christian faith, rather than to repel them by a denunciatory exhibition of orthodoxy, two great obstacles would be removed, and the attention of the Christian world would be naturally and effectively turned toward the Bible, *as illustrated by the primitive usages of the Christian Church*. Here, we think, is ground on which many more might meet than are now found. This is the ground which our own Church is believed to occupy, and many causes are combining to secure for it a more general attention than it has ever yet received; nay, we are almost tempted to add, and that on no mean evidence, there seems to be a simultaneous movement toward it in all parts of the Christian world. Our Protestant brethren are beginning to awake to the subject: to the few excellent hints thrown out by Bishop Smith they have given, in many instances, a willing and cheering response. In the Roman Catholic Church, it is well known, that, from the time of the Reformation downward, there has been a party, small in comparison with the whole, but yet respectable always for piety and learning, who have been disposed to throw off the corruptions of their Church, and restore it to the simplicity of the first ages. All *Roman Catholics*, it should be remembered, are not *Papists;* many there have been who have adhered to *Episcopacy*, while at the same time they have been quite willing to renounce the *supremacy of the Pope;* and overtures have from time to time been made, and treatises written by this class of Roman Catholics, proposing a basis of union between the liberal portion of their own Church and the Church of England. Probably, political causes have had no small agency in defeating such schemes; as such obstacles are removed, and men come to understand one another better, we may hope that the disposition to union will continue to increase with greater prospect of being carried into effect.

The recent demonstrations toward a better state of things on this side of the Atlantic are familiar to most of our readers: we now annex two or three articles which have been recently brought under our notice, and which may be taken as indications that the want of which we have spoken, and the desire to supply it, are, at the present time, extensively operative.

The following is from the journal of Mr. Rule, an intelligent Wesleyan missionary stationed at Gibraltar, who has taken great pains to acquaint himself with the religious condition of Spain. The extract is communicated by a correspondent of the New-York Observer, and first caught our eye in the Christian Register. Mr. Rule is speaking of one of the Spanish bishops, who was zealous for the distribution of the Bible:

"At another visit his [the Bishop's] favorite topic was the union of the Spanish and English Churches. He believes that the higher clergy of Spain would most readily cast off all subjection to the Pope, leaving him only the first place in the Episcopacy, which he conceives ought to be allowed to him, and thinks that it could not be attended with any prejudice to the bishops and other clergy. He plainly acknowledges that Luther and the Reformers were right in their opposition to the abuses of the Church of Rome, but thinks they did wrong in rending the seamless garment of Christ. He says they did well in despising the Pope's bulls and decretals, and that he would have done the same. He maintains that the most enlightened part of the clergy of Spain would now most readily abandon the mummeries which have been introduced into the worship of God in the course of ages, and return to primitive simplicity, as the Protestants have done, although he conceives that the Protestants have gone into the opposite extreme. In speaking of difference of doctrine, he said, that as to transubstantiation, the Protestants agree that Christ is present at the sacrament, but then as to the mode, each one to his own mind, and added that St. Paul, in so saying, had preached toleration to all parties. He defended the doctrine of purgatory. 'But still,' he said, 'it was an article of faith, that none could enter into heaven without being purified from sin, but as to the mode of purification, each might entertain his own views.' With great earnestness, laying his hands on my shoulders and shaking me, as if into conviction, he exclaimed, 'We must lay aside our passion, and manifest Christian charity. The enemy of the Church is not now Luther or Calvin, but Antichrist; and in order to combat him effectually, we must leave the outposts and fall back into the fortress itself, which is divine revelation, and then be united and contend for that, or fifty years hence there will be no religion in the world. The majority of the Catholics would say that you cannot be saved, but I say that you can; for you and other Protestants hold to the essentials of Christianity, and are Christians as well as we.' He advised me, being young, to think well on this subject, and draw a sketch of a project for the union of Christians against infidels. I observed to him that infidelity had been spreading its ravages, not only among the laity, but also among the clergy. 'Among a few of the clergy,' he replied. 'They are more generally fanatics than infidels. Infidelity would rob us of our living, but superstition and fanaticism provide us with maintainance. Therefore it would not suit us to be infidels.' 'But,' I rejoined, 'the truth seems to be that too many of the priests are indifferent at heart.' 'Alas! that is the case,' he replied; and such was the style of much of our conversation. He says that the Bible must have some notes, however few, to give it currency in Spain. That those notes might be critical, and not doctrinal, and on the passages cited in controversy between us an entire silence might be observed."

The Editor of the Christian Register tells us that this information will astonish his readers as it did himself: but why should it astonish any? In the Gallican Church, it is well known, that such sentiments have largely prevailed: not to mention the Jansenists of former times, the whole body of whom, comprising a large portion of the learning and piety of the Church, have been opposed to the Papacy, and desirous of union on the model of the primitive Church, what may we not infer from such a state of the public mind as is indicated in the following paragraph? It is an extract from the Second Report of the French and Foreign Bible Society, made during the present year.

"It is but fair to record here, that the Catholics have also, at times, endeavored to disseminate the Bible. Toward the close of the seventeenth century, the Abbe de Barneville, of the congregation of the Oratoire, engaged, with some laymen and ecclesiastics, to give away gratis, and to sell at low prices, the New Testament. And, notwithstanding a few isolated facts, which are to be attributed to a narrow-minded bigotry, the interest and the hopes which are attached to the Sacred Volume, even to this day, manifest themselves in various ways among them. Booksellers are publishing the Bible to a great extent in Paris; persons of high literary attainments are found recommending its perusal;—and, when one of these, in order to show the wants of France, is heard exclaiming, "A Bible for every cottage!" the Gazette de France, the most devoted of any political journal to the Catholic interests, joins the cry, and its motto is, "A Bible for every house!"

Nay, even in Ireland, where political animosities have served to embitter Roman Catholics, and estrange them from all approach to the primitive model, the same sentiments have, at times, had a strong hold. Not to ransack the past, let us take a passage from the last number of the British Magazine, which will convince the readers that the distinction between Roman Catholic and Papist is not imaginary. The writer is speaking of two Roman Catholic works, Dodd's Catholic Church History, and Berington's Memoirs of Gregorio Panzani.

"Mr. Dodd and Mr. Berington (especially the latter) were *liberal* Romanists. Indeed, Mr. Berington glories in declaring himself one of the Roman Catholic body in opposition to the *Papists*, and in denouncing the mischievous and preposterous conduct of the *Roman Court* on many occasions. One point about him is curious. After the last of the English bishops who had retired from their sees, on Queen Elizabeth's accession, had died, the Romanists in England had, in fact, no governor or church government. Many inconveniences arose, but the chief was the growth of the Jesuits, who were much more anxious about establishing their own power than their faith. The disputes between them and the other clergy grew to a most extraordinary height, and Dodd gives a most curious account of a disturbance produced by the Jesuits in Wisbech jail, where above thirty priests were confined, and where two or three Jesuits endeavored to introduce the yoke of their power. The flame spread through all the Roman clergy in the kingdom, and the seculars petitioned Rome for bishops. The history of the intrigues and falsehoods of the Jesuits to prevent the appointment of bishops—their attack on the Episcopacy altogether—their success in getting a creature of their own, a Mr. Blackwell, appointed arch-priest instead of bishop—the dislike and remonstrances of the clergy—the imprisonment of their deputies at Rome, through the intrigues of the Jesuits—their perseverance—the succession of two other arch-priests—and then the appointment of one vicar-apostolic (a bishop in partibus) to govern all England—his nomination of a dean and chapter, and then, after a time, the introduction of the present system of four vicars-apostolic—all this will be found in both Dodd and Berington. Berington is a strong maintainer of Episcopacy—dislikes the system of vicars-apostolic, as *mere delegates from the Roman Court*, not possessing the full and independent or ordinary powers of diocesan bishops, (the very point which the Regulars, who always hate Episcopacy, were anxious to dwell on,) and contends that such appointments could not re-establish the "English Catholic Church."

From a pamphlet recently received from Edinburgh, and written by a layman of the Church of Scotland, we infer that the necessity of an outward and primitive bond of union for the preservation of truth, is beginning to be more deeply felt than it once was.

"In the Church of Rome an Episcopacy certainly does exist; but if we consider how greatly its powers and faculties are impaired by the Popish discipline, we may hold it as almost virtually abandoned. In the primitive Church, the Christian bishops all made their vows to God; but ever since the Popish supremacy arose, the bishops in communion with Rome have been obliged to swear obedience *to their lord the Pope;* and thus, in the Church of Rome, the Episcopal office, though duly constituted, exists merely as a name without the authority. In Germany, and at Geneva, where Episcopacy has been abolished in name as well as in substance, that heresy exists which is foretold by St. Peter, in his second general epistle: 'But there were false prophets also among the people, as there shall be false teachers among you, who privily shall bring in damnable heresies, *even denying the* Lord *that bought them*, and bring upon themselves swift destruction.' Socinian principles are also very prevalent among the Protestant sectarians of France, the Low Countries, England, Ireland, and the United States of America. In England particularly, it is an extraordinary circumstance, that out of about 260 Presbyterian congregations, 230 have of late years lapsed into Socinianism. We may also mention the Society of Quakers, who have dispensed with the holy sacraments of baptism and the Lord's supper, as superfluous ceremonies; thus abandoning the instituted means of grace to gratify their own vain wisdom.

It was by the energetic and inflexible conduct of the primitive bishops, that Christianity was so widely propagated in the earliest ages of the Church; and it was with their blood that the holy edifice was consolidated. Such being the case, we trust that the time is nearly gone by, when Sectarians, feeling all the weakness of a desperate cause, will have the foolishness to assert that Episcopacy, in its origin, was the creature of worldly ambition; for let them only read the history of those times, and they will discover that the Episcopal pre-eminence was the sure road to the torture of the rack, and the horrors of an ignominious death; and it is not to be readily supposed, that human ambition would call into existence a pre-eminence of office, clothed with such unworldly prerogatives. However much, therefore, the Episcopal Church, *which is not infallible*, may have afterward been polluted by Popish inventions, it is quite clear, that as soon as the pollution is removed, it must remain the same apostolic Church which it was previous to its pollution, in the same way as pure water may become muddy during its course over a dirty soil, but it becomes the same pure water again, when it has once undergone the simple process of filtering."

From another work just published by a clergyman of the same Church, we make the same inference, and grieve to think that a remedy so obvious and rational, so scriptural and primitive as that proposed by the writer, should not be generally adopted.

"Were the bishops and clergy of the Romish Church to restore the Word of God as the only rule of faith, and to administer the sacraments as originally instituted, and to return to the pure and primitive doctrines and practices of the apostolic age, that portion of the Church of Christ would be in full communion with the Protestant Episcopal Church, for it maintains the *third mark* of the Church, viz. a regularly commissioned ministry. In like manner, were the Presbyterian and Independent portions of the Church humbly to acknowledge their inability to do any thing in forwarding the great work of human salvation independent of the Redeemer, and hence were their ministers no longer to act on their own authority, but to receive a commission regularly and visibly derived from Christ, through their hands who have succeeded the Apostles, as governors under Christ in the Church, they would once more be in full communion with the Protestant Episcopal Church, for in most cases they would have no great objection to recognise the other two marks of the universal Church of Christ, viz. the Word of God as the only rule of faith and practice, and the sacraments of baptism and the supper of the Lord, as the means whereby spiritual life is "generally" begun and supported in the soul. It is indeed strange, passing strange, that any sincere Christian should refuse to unite in full communion with the Protestant Episcopal Church, whose terms of communion are summed up in these three short sentences: 1. The revealed Word of God, as contained in the Scriptures of the Old and New Testaments, is the only rule of faith and practice. 2. The sacraments clearly recognised in the revealed Word, are those only which are generally necessary to salvation. 3. The commission of Christ, regularly transmitted through their hands, whom he authorized to hand it down, is absolutely necessary to enable a poor and fallen mortal to act as an ambassador for Christ. Can there be any thing in this, which one sincerely disposed to honor God and our Lord Jesus Christ must refuse to acknowledge? If not, then his separation from the Protestant Episcopal Church, as a branch of the holy Catholic Church, is without reason and without cause; and whatever of sin there may be in keeping up needless division in the Church of God, the guilt can scarcely be removed from his door, who knows these things, and acts in opposition to them.

In connection with these passages we recommend the reader to peruse the article on our first page from the Gambier Observer, and still more carefully the annexed extract from the sermon of Dr. Jarvis. We confess we are not very sanguine as to the speedy realization of the hopes which we have expressed. We do look upon them, however, as indications of the course which the current of religious opinion is taking, and as opening a prospect of blessings yet in reserve for the Christian world. The increased vigilance which such a state of religion devolves on the members of the Episcopal Church may be urged in the words of the Rev. John Medley, of the Church of England, who in an essay, just published, on the antiquity, expediency and scriptural authority of Episcopal government, thus eloquently concludes: *

"Be it our part to insist on the great essentials of Christianity, with all the zeal and fervor of those who know that they shall soon hear the last crash of this dissolving world, that 'the redemption of souls is precious,' and that it will soon 'cease for ever,' and that there is no other hope for perishing sinners than the atoning blood of a crucified Saviour. At the same time with sobriety and moderation let us maintain those principles of *discipline*, as well as of doctrine, which we believe to be agreeable to God's holy Word, and to the customs of the primitive Church. Surely there is a dignity in the calm and Christian maintenance of principle, which will never be ultimately overborne by clamor and intemperance. *Opinions*, like straws upon the rapid stream of time, will soon be carried down, sunk and destroyed; but *principles* will outlast the shock and violence of this lower world, will survive the dreary wreck of man's mortality, and will soon be fixed secure at the feet of God's eternal throne. To principles let us hold fast; let us maintain them for our own sake, for the peace of the Church, for the welfare of the world, for the cause of 'truth, meekness and righteousness.' For soon 'he that shall come will come, and will not tarry:' soon will prejudice, ignorance and error give place to the glory of *His* countenance, who shall bring order out of confusion, light out of darkness, and once more breathing peace upon the agitated waters, shall bring every rebellious spirit in subjection to his high and holy will. And then *love*, like the great principle of order in the heavenly bodies, which attracts them all toward one common centre, and yet keeps them moving on each in its proper orbit, shall join those souls together that are washed in the Redeemer's blood; shall unite them all to Him who is the great centre of attraction to the whole mystical body, and cause each for ever to advance in his own sphere of dutiful, happy and eternal obedience."

* We are indebted for these pamphlets to Swords, Stanford & Co.

A Sermon, preached in Christ Church, Hartford, before the Church Scholarship Society, Wednesday evening, August 5th, 1835, and by request, at an adjourned Meeting of the Society in Christ Church, Middletown, before the Annual Convention of the Protestant Episcopal Church, in the Diocese of Connecticut, Wednesday evening, October 14th, 1835. By Samuel Farmar Jarvis, D. D., Professor of Oriental Languages and Literature in Washington College.

The Missionary Bishop: the Sermon at the Consecration of the Rt. Rev. Jackson Kemper, D. D., Missionary Bishop for Missouri and Indiana; in St. Peter's Church, Philadelphia, September 25, 1835. By George Washington Doane, D. D., Bishop of the Diocese of New-Jersey.

We have been highly delighted at the perusal of these discourses, exhibiting, as they do, in an admirable light, the temper, character and prospects of our beloved Church. The sermon of Bishop Doane breathes a truly primitive spirit, and is in entire harmony with the feelings and views which so happily pervaded our late General Convention. The Church, as was befitting the occasion, is made laudably prominent, but yet so exhibited as to transmit with heightened radiance the splendor of the Gospel. The discourse of Dr. Jarvis is one of great interest throughout, but chiefly valuable as giving us, in small space, the results of an enlarged and enlightened observation on the position and agency of the Protestant Episcopal Church in this country in comparison with others at home and abroad. We regret that the late hour at which we received these discourses prevents a more extended notice: as it is, we set aside other matter in order to make room for the following extracts, in connection with which the reader will do well to bear in mind the following note from the above-mentioned excellent sermon of Bishop Doane.

"In a private letter to the Rev. Dr. Milnor, Foreign Secretary of the Board of Missions, the Bishop of Calcutta, the excellent Daniel Wilson, expresses the opinion, and sustains it, that the Protestant Episcopal Church of the United States of America is pre-eminently fitted for the missionary work in all the world."

Dr. Jarvis, after expressing the hope that the occasion would justify him in a momentary departure from the usual style of the pulpit, thus proceeds:

"I have been absent from the Church which I love and venerate, and from the country of my birth and best affections, for many years. And I return to both with the deep and firm conviction, that no Church, and no nation under heaven, have greater cause for devout gratitude to God than our own.

"A somewhat extended view of the religious state of Europe, from the Papacy, in all its external splendor and internal deformity, to the naked simplicity, and weakness, and deadness of Protestant Geneva, has convinced me, that all connection with temporal power and wordly policy is injurious to the spirituality of the Redeemer's kingdom. I am thankful, therefore, that our Church is permitted to exhibit to the world the example of pure and primitive Christianity, relying for her maintainance only on her divine Head, and claiming to be received only for her inherent excellence. I do not deny that human establishments may have many advantages, so long as they uphold a pure faith and a form of sound words. But they are like the elephants of ancient warfare. They may, for a while, lead the embattled forces of God's people to glory and to victory; but if they turn their unwieldy strength backward, they spread consternation and ruin among the ranks they were destined to protect. It is well for us, then, that we are permitted to act, as Christians and as Churchmen, without any entangling connections. If we survey our own history, we shall perceive that the union of our parent Church with the civil government of England, was one of the greatest obstacles to our growth in this country; that the supposed tendency of that Church toward monarchy and feudal institutions, led many to embrace Presbyterianism, as more favorable to a republican government; that the political struggle between the mother country and her colonies, and the part taken in that contest by many Americans, from their affection to the Church of England, tended to foster these prejudices; that the animosities of the Puritans toward the Church, rendered inveterate from the sufferings inflicted on them by the state, were carefully nurtured and cherished here; and, consequently, that the Revolution, by which all these arbitrary associations were severed, was as great a blessing to our Church, as it was to the nation itself.

"Still, from all these concurrent causes, it remained even at the period to which I have now alluded, a feeble though somewhat increasing body. The colleges, and other places of education, were conducted, with scarcely an exception, by persons avowedly hostile to all our institutions. Our youth were therefore in perpetual danger of being alienated from our communion, or at least, rendered indifferent to our distinctive principles. Our clergy were indebted only to private and individual exertions for the scanty amount they could obtain of theological learning. Our parishes were small, and with the exception of New-York, unaided in the burden of supporting their ministers.

"Such was the condition of our Church less than ten years ago. What, on my return, do I now find it? Blessed be God for the change, which he, and he alone, hath wrought! To him be ascribed the kingdom, the power, and the glory! I find, among these estimable and pious men, who love the Lord Jesus Christ in sincerity, but who, from the various causes I have described, had nourished a feeling of enmity toward us,—I find among many such men, an entire change of feeling, which we hail with gratitude to that blessed Spirit, by whose influence alone it has been wrought. The sober-minded are beginning to feel the fatal effects of division and intestine commotion, from which they see us to be comparatively free,—as free, perhaps, as the infirmities of our nature, in this militant state, will permit. They who opposed us from political motives, see that the kingdom of Christ, being designed by her divine Founder to be universal, may be easily adapted to every form of civil government, while it properly amalgamates with none. They see that the ark of God, even when it totters, needs no support from the hand of unauthorized power; that the Church, when restored to her original independence on state governments, has within herself, the vitality, and strength, and simplicity, which fit her to be the efficient instrument of counteracting the evil of a worldly spirit; that the government of bishops, and the use of a scriptural liturgy will save her, even in the worst of times, and under every discouragement.

"Another circumstance which operates in favor of our Church, is the alarm excited by the efforts of the Church of Rome. As the division among Protestants operated from the very first as a diversion in favor of the Papacy, of which that subtle adversary was not slow in taking advantage, so it begins to be seen that unity of effort must be resorted to in America to check the progress of Romanism. But what unity can there be, unless they go back to that state of the Church which existed before Popery had any being? Here, then, is another preparation from without, by which our progress will be accelerated.

"The prospect from within is still more cheering. I find colleges flourishing, which when I went away were struggling for existence. I find our Theological Seminary, which then seemed unlikely to be extensively useful, now filled with ardent, pious and well educated youth. I find the fathers of our Church, the successors to the apostolic office, increased in number, and already planting the cross in those regions, which, but a few years ago, were a natural or a moral wilderness. And, Brethren, since this discourse was written, I have seen our Church taking the glorious stand of sending forth a missionary bishop into her waste and perishing borders. I find a body of young clergy, who are beginning to exhibit the fruits of our collegiate and theological courses of learning. I find our laity arising with animation to this great work, and with a liberal hand pouring into the Church their offerings of time, and money, and intellectual and moral efforts, I find parishes, formerly weak and dispirited, now numerous, and in the enjoyment of all the means of grace, and blessed with all the hopes of glory. I find our clergy generally united in doctrine and affection, going forth to their labor with consenting hearts, and mainly anxious for the extension of the Redeemer's kingdom. I find my Church, once the offspring of missionary labor, now in her turn extending the blessings of the Gospel to heathen lands, and repaying to another member of Christ's body a portion of that aid which she herself formerly received. I find my country advanced in prosperity to a degree unimaginable and inconceivable, by any who have not seen it with their own eyes. I find a life, and activity, and enterprise, a youthful ardor and vigor arising from the freedom of our institutions and our peculiar position, which elsewhere it would be in vain to look for. And from this united view of my Church and my country, I am constrained to ask, Who are better situated than ourselves to become the heralds of the Cross? This life, and activity, and enterprise, and ardor, and vigor, which is the characteristic of our countrymen, needs only to be directed into right channels. In proportion as a lively sense of the unsearchable riches of Christ is diffused through our nation, in the same proportion will these energies be properly and successfully directed. In proportion as our Church is extended and strengthened in our own country, will the share be increased in which Christian America will act for the conversion of

the world. And for this reason; that we hold the pure and primitive form of Christianity unfettered by any ties of human policy; that we can speak to the nations with authority as ambassadors of God; that we can excite no jealousies among our fellow Christians, which do not arise from their own defects or corruptions; that we, holding the same episcopacy with the Greek and Eastern Christians, and having correct views ourselves of the nature of the Christian Church, shall neither wish to interfere, nor be suspected of interfering with their inherent rights. All that we shall strive to effect will be to render anew to them that learning, of which they were the original source; to diffuse among them that spirit of ardent zeal, of which a long night of slavery and the chilling and withering hand of despotism hath deprived them; and thus, under the Divine blessing, to brighten anew their dimmed and tarnished lustre.

Thus far, Brethren, was I enabled to speak in the beginning of the month of August. Since then, the session of the General Convention has taken place; and it is needless for me to enumerate its joyful issues. If the prospect was cheering before that event, what is it now, when the whole Church hath avowed to the world her solemn determination to go forth in the power of the Lord, to the ingathering of this mighty harvest."

Missionary Meeting.—We insert with pleasure the following notice, and beg to remark that the attendance of the new Secretary is a gratifying evidence of the zeal and promptitude with which he enters on the duties of his office.

"A missionary meeting was held in St. Stephen's Church, Philadelphia, on Monday evening, for the purpose of raising funds to aid Bishop Kemper in carrying the Gospel to Missouri and Indiana. Notwithstanding the unpleasantness of the evening the church was well filled at an early hour; the venerable Bishop White presided, and opened the meeting with religious services. The congregation were then addressed by the Rev. Mr. Dorr, Secretary of the Committee for Domestic Missions, and by the Rt. Rev. Bishop Kemper, the Rev. John A. Clark, the Rt. Rev. Bishop Doane, and by the Rev. Dr. Ducachet, Rector of the Church. The substantial proof given on this occasion, of the interest felt in Bishop Kemper's mission, was *one thousand dollars*, which, together with the $2200 raised last week in New-York, will enable him to enter on his new field of labor with cheering prospects of success. The amount of money, however, collected on these occasions, creditable as it was to the liberality of the contributors, was as nothing when compared with the deep and absorbing interest manifested on the subject of missions generally.

A delightful spirit of harmony and zeal seems to pervade every portion of our beloved Zion. We hail it as a token of divine love and favor toward her. May it continue to spread until every member of the Church—made such by baptism—shall realize the responsibilities which rest upon him, and be ready to do his part to the utmost of his ability, in helping forward the glorious work to which the Church stands pledged, of preaching the Gospel to every creature!"

GERMAN THEOLOGY.

Whatever else we may say of the Germans, we will not deny them the credit of understanding the relative value of their own authors, and we publish the following estimate of Rosenmüller as an act of charity to some students who may be husbanding their resources to obtain a copy of his works, and for the consolation of such of the brethren as have had them on their shelves for years without ever taking them down except to dust them. The extract is given by the Christian Intelligencer from the Evangelical Church Journal of Berlin, edited by Professor Hengstenberg.

"It will strike a German theological scholar as well nigh incredible, that such a work as *Rosenmueller's* Scholia upon the Old Testament is lauded in English periodicals as a highly distinguished production, an invaluable mine, and as such has a wonderful sale in England and in America; when every student among us, of ordinary judgment, knows that the whole book is an indiscriminating compilation from commentaries which are for the most part well known; in which we find, in various places, particular expositions of the same passages, directly opposed to one another, without its seeming to trouble the author, any more than it would Theophylact, Euthymius, or the writers of the Catenae."

And if the Evangelical Church Journal and the British Critic are fair indications of the state of opinion in their respective countries, we must give the Germans more credit than the English for a correct understanding of American theology; for while the High Church Journalist clasps to his bosom "the mild teacher of sacred letters at Andover," the German editor is of opinion that his commentary on the Romans "is distinguished neither for philology nor its doctrinal exposition," and looks askance on him as "a very weak theologian." Speaking of Professor Stuart, he says:—

"He maintains (and it is a position which for a number of years has been an apple of discord among the English Methodists,) that the phrase *Son of* God is never used in the New Testament as applied to Christ's divinity; as also in general that a derived subsistence stands in contradiction to the divine essence of Christ. But in what manner he can proceed to defend the divine Unity, he does not explain. But he further believes, that the doctrine of the Reformers concerning *original sin* is erroneous; children are born without sin, properly so called; and Adam's sin, and their abode among sinners, give occasion, sooner or later, to their sinning. Mr. Stuart appears to us to be a very weak theologian, (ein sehr schwacher dogmastiker,) but his acutely-presented opinions must necessarily lead to deeper investigations."

Bishop Ives.—We are politely permitted to make public the following hastily-penned lines from Bishop Ives, under date of

"*Geneva, September* 20, 1835.

"My Dear ——, I have only time to write you a word to assure you of my improved health. Travelling *on foot* in the delightful climate of Switzerland has done more than any thing else to set me up. I have felt for the last two weeks like a new man. Indeed it could hardly be otherwise, the air is so pure, and the scenery so beautiful and grand. I have visited most of the south and western cantons; the Jura Mountains, the awful heights of *Mont Blanc*, the 'clear and placid Leman,' with its variety of enchanting objects, and to-morrow, God willing, I start *on foot* for Martigny, the great St. Bernard, Col de Balme, &c. &c. I have derived so much benefit already from this kind of exercise and diversion, that I am resolved to pursue it till impeded by the snows of winter, when I now think I shall return to the south of England, as the cholera is still raging in Italy."

Adherence to Rubrics.—The luminaries of the Church appear to be changing their relative positions: some that were once in the ascendant are setting, and others that were formerly below the horizon are rapidly rising. The Episcopal Recorder honors us by quoting with approbation our remarks on the mode of repeating the Confession, but dissents from us in advising conformity to the recommendation of the General Convention, because "the rubric appears to prescribe a different course." "An eye for an eye, and a tooth for a tooth," is the principle of poor human nature, and we fear that when the Recorder shall have reached the zenith of rubrical tenacity, he will wholly lose sight of the stars nearer the horizon, and declare that they have dropped from the skies and sunk into the abyss below. To speak seriously, it is really gratifying to find on all hands an increasing zeal for the purity of the Church, and an entire obliteration of party landmarks.

Resignation.—Through the favor of a friend, we have perused a most interesting letter addressed by the late pastor of the Episcopalian congregation at Natchez to the bishop under whom he had served, in which he sets forth the considerations that determined him to resign his parish. Had not the author designated it "a private print for his personal friends," we should have made our readers partakers of the high gratification which we derived from its perusal. Such a document should not be withheld from the public through any delicacy of feeling.

Catholic Herald.

Certainly not: let us have the document by all means. We fancy that the "delicacy" which withholds it is more in the head than the heart.

Sword's Pocket Almanac.—We understand this little manual is in press and will be speedily published. It will contain, besides the usual lists of the Bishops, Clergy, &c., the Canons, as altered and amended by the late General Convention, an addition which will render it a more useful companion both for Clergy and Laity. Great credit is due to the publishers for the interest which they take in furnishing the Clergy with this useful manual.

We are compelled, by the press of other matter, to omit the acknowledgments this week. They shall be inserted in our next.

TO CORRESPONDENTS.

We regret that several articles, and one of urgent interest, are necessarily deferred.

Two obituary notices are also deferred.

LIBRARY OF THE GENERAL THEOLOGICAL SEMINARY.

Having recently received the books below alluded to, the Committee have pleasure in reporting the following correspondence.

'*London*, 13 *Belgrave-square, 10th March*, 1835.

Professor McVickar, Columbia College, New-York,

Sir,—It will be with the greatest satisfaction that I forward you the publications of the Oriental Translation Committee. It will be necessary to await the approval of the Committee of Management, but I hope they will not be long in their arrival after the receipt of this communication.

I have the honor to be, Sir,
Your obedient servant,
Munster.'

'*Oriental Translation Committee,*
Royal Asiatic Society's House, 14 *Grafton-street, Bond-street,*
London, June 1, 1835.

Professor McVickar, Columbia College, New-York,

Sir,—At a recent meeting of the Committee of the Oriental Translation Fund, your application in behalf of the General Theological Seminary was submitted through the Right Hon. the Earl of Munster, and the application acceded to.

I have now the honor to acquaint you that a set, as far as can be completed, of the works published by the Fund, since its institution up to the present time, has been forwarded to Mr. Miller, of 13 Henrietta-street, Covent Garden, addressed to you, agreeably to your directions.

I have the honor to be, Sir,
Your most obd't. humble servant,
James Mitchell, *Act'g Sec'ry.*'

The translations are from the Sanscrit, Chinese, Persian, Armenian, Arabic, Turkish, Hebrew, Ethiopic, Burmese, and other Oriental tongues, all tending to throw light upon the intellectual, moral and religious condition of these nations.

In recording this act of munificence on the part of those on whom the Seminary had no other claim than the noble objects contemplated in its establishment, the Committee would remind their fellow Churchmen at home, upon whom they think they have a claim, that the period for completing the intended endowment of the library is rapidly approaching its close, and that their past labors will then be rendered nugatory unless more subscriptions are speedily obtained. The subscription is for $100, payable 1st January next. The sum yet to be raised exceeds four thousand dollars.

On part of Committee,
John McVickar.

For the Churchman.

YOUNG MEN'S EDUCATION AND MISSIONARY SOCIETY.

Mr. Editor,—The services on Sunday night, at St. Paul's, have excited so general an interest that much inquiry is made by the young men of our Church as to the doings of the Society, whose cause our Bishop pleaded with so much zeal. Being connected with the Board of Managers, I take occasion, therefore, to state, that we have under our charge two beneficiaries preparing for Holy Orders. We have also two missionaries, one among the Oneida Indians, and the other in Tennessee. These beneficiaries and missionaries derive their resources from us, and by our efforts are sustained and encouraged in their holy work. We are preparing also to support two missionaries in this Diocese. To be instrumental in thus aiding the cause and progress of the Gospel is a cheering thought, and awakens in our hearts the liveliest emotions. God prosper our work of faith! and may the Spirit of the Lord move many of our companions in years to co-operate with us!

A Young Man.

*** For information apply at the Episcopal Press.

CANONS PASSED IN GENERAL CONVENTION, 1835.

CANON I.
Of the Election of Bishops.

Former Canons on this subject, were the first of 1795, Journals of General Convention,* page 153; the second of 1808, Journals, page 329; the first of 1817, the second of 1820, and the second of 1832, and the special Canon of 1832.

Section 1. Any Diocese in union with this Church, having at the time less than six officiating Presbyters residing therein, regularly settled in a parish or church, and qualified to vote for a Bishop; and any Diocese at the time of its organization, with a view to ask for admission into union with this Church, may, by a vote of the Convention thereof, request the General Convention to elect a Bishop for the same; and, thereupon, the House of Bishops may nominate to the House of Clerical and Lay Deputies for their concurrence, a suitable person for the office of Bishop; who shall, in case of their concurrence, be consecrated as the Bishop of such Diocese. The evidence of the concurrence of the Clerical and Lay Deputies shall be a certificate, to be signed by a constitutional majority of them, agreeably to the form required by the 3d Canon of 1832, to be signed by the members of the Convention in a Diocese whence a person is recommended for consecration.

Sect. 2. In the recess of the General Convention, the Church in any such Diocese may, by a vote of the Convention thereof, request the election of a Bishop for such Diocese by the Bishops of the Church; and when such request shall be made known to the presiding Bishop, who shall communicate information of the same to the other Bishops, a majority of the Bishops may select a suitable person for such Bishop; and if a majority of the Standing Committees of the Churches in the different Dioceses shall consent to the consecration of the person so selected, the presiding Bishop, with any two Bishops, or any three Bishops, to whom he may communicate the testimonials, may proceed to the consecration. And the evidence of the consent of the different Standing Committees shall be in accordance with the 5th Canon of 1832.

Sect. 3. To entitle a Diocese to the choice of a Bishop by the Convention thereof, there must be, at the time of such choice, and have been during the year previous, at least six officiating Presbyters therein, regularly settled in a parish or church, and qualified to vote for a Bishop, and six or more parishes represented in the Convention electing. But two or more adjoining Dioceses may associate and proceed to the choice of a Bishop, if there be at the time of such choice, and have been during the year previous, nine or more such Presbyters residing in any part of such associated Diocese, qualified as aforesaid; which association shall be dissolved on the demise of the Bishop. And no Diocese shall withdraw from such association without the consent of the General Convention: *Provided*, that nothing in this Canon contained, shall defeat the right of any Diocese to proceed to the election of a Bishop now entitled so to proceed.

Sect. 4. A Minister is settled for all purposes here or elsewhere mentioned in these Canons, who has been engaged permanently by any parish according to the rules of said Diocese, or for any term not less than one year.

Sect. 5. The 2d Canon of 1832, and the special Canon of 1832, are hereby repealed.

CANON II.
Of Missionary Bishops.

Section 1. The House of Clerical and Lay Deputies may, from time to time, on nomination by the House of Bishops, elect a suitable person or persons to be a Bishop or Bishops of this Church, to exercise Episcopal functions in States and Territories not organized as Dioceses. The evidence of such election shall be a certificate, to be subscribed by a constitutional majority of said House of Clerical and Lay Deputies, in the form required by the 3d Canon of 1832, to be given by the members of Diocesan Conventions, on the recommendations of Bishops elect for consecration, which certificate shall be produced to the House of Bishops, and if the House of Bishops shall consent to the consecration, they may take order for that purpose.

Sect. 2. The Bishop or Bishops so elected and consecrated, shall exercise Episcopal functions in such States and Territories, in conformity with the Constitution and Canons of the Church, and under such regulations and instructions, not inconsistent therewith, as the House of Bishops may prescribe.

Sect. 3. The jurisdiction of this Church extending in right, though not always in form, to all persons belonging to it within the United States, it is hereby enacted that each Missionary Bishop shall have jurisdiction over the Clergy in the district assigned him; and may, in case a presentment and trial of a Clergyman become proper, request the action of any Presbyters and Standing Committee in any Diocese sufficiently near: and the presentment and trial shall be according to the Constitution and Canons of said Diocese.

Sect. 4. The House of Clerical and Lay Deputies may, on nomination by the House of Bishops, in like manner, from time to time, elect, and the House of Bishops consenting thereto, may, in like manner, take order for the consecration of a suitable person to be a Bishop of this Church, to exercise Episcopal functions in any place or places out of the territory of the United States, which the House of Bishops may designate.

Sect. 5. If, during the recess of the General Convention, the Board of Missions should deem it expedient to have a Missionary Bishop sent to any place without the territory of the United States, it may propose a station to the several Bishops of this Church, which station shall be adopted if approved by a majority of the Bishops. The Board of Missions may then request the Bishops of this Church to select a suitable person as Bishop for said station, and upon the selection of a suitable person by a majority of the Bishops of this Church, the presiding Bishop shall communicate the same to the Standing Committees of the Churches in the different Dioceses, and to the Board of Missions, and if the major number of the Standing Committees, and the Board of Missions, shall consent to the consecration of such person, the presiding Bishop, with any two Bishops, or any three Bishops, to whom he may communicate the testimonials, may proceed to the consecration of the Bishop elect. The evidence of the consent of the different Standing Committees, and the Board of Missions, shall be in accordance with the 5th Canon of 1832.

Sect. 6. Any Bishop or Bishops elected and consecrated under this Canon, shall be entitled to a seat in the House of Bishops, and shall be eligible to the office of Diocesan Bishop in any organized Diocese within the United States.

Sect. 7. Every such Bishop shall report to each General Convention his proceedings, and the state and condition of the Church in said States and Territories, and place or places out of the territory of the United States, and at least once a year make a report to the Board of Missions.

(*To be continued.*)

* The Journals to which references are made for all the Canons until 1814, inclusive, are in Bioren's edition, Philadelphia, 1817. After 1814, the Canons will be found in the separate Journals of the respective Conventions.

JOURNALS OF THE GENERAL CONVENTION.

The Agent of the Press availed himself of the opportunity afforded by the sailing of the ship Herald for Marseilles, to send two copies of the Journal of the General Convention, one each of the Pastoral Letter, and Bishop Stone's Sermon, to the Rev. John H Hill, and the Rev. Hilliard Bryant, at Athens, Greece, and the same to the Rev. J. J. Robertson, D. D., of Syra.

The same to the Rt. Rev. Bishop Kemper, Rev. Mr. Minard of St. Louis, Missouri, the Rev. Mr. Hoyt of Indianapolis, and a bundle for the Rev. Samuel R. Johnson, left at the store of Messrs. Swords, Stanford & Co., to the care of the Rev. Samuel R. Johnson.

A bundle to the Rev. Samuel Fuller, jun., of Litchfield, Connecticut, will be conveyed to him by O. S. Seymour, Esq.

A bundle to the Rev. Nathaniel Cornwall of Southport, Connecticut, will be sent to him with the Children's Magazine for November, by the usual conveyance.

A bundle to the Rt. Rev. Bishop Doane, Burlington, New-Jersey, by the Union Transportation Line, on Saturday the 31st. October.*

A bundle of 24 copies for the Rt. Rev. Bishop Kemper, in a box with other books, tracts, &c., St. Louis and New-Orleans, by the ship Madison, care of John Lovell, merchant of that place.

One bundle for the Rev. Alvah Guion, of Piqua, Ohio, left by his order at No. 23 Bridge-street.

One bundle to the Rt. Rev. Bishop White, Philadelphia, by the Union Transportation Line, Wednesday, the 4th November.

* Omitted to be mentioned in the last Churchman.

Parcels to sundry individuals in this city have been delivered as directed, and which completes the delivery of the whole number ordered.

There remains on hand about *one hundred copies* for sale.

Floyd Smith.

NOTICE.

There remains at the Press Office a number of parcels, which, not having been called for, the Agent deems it proper to mention their several addresses, in the hope that the persons to whom they are addressed will avail themselves of some convenient opportunity to send for them, or indicate to him a mode by which they may be forwarded, viz.

Rev. P. L. Jaques, Knowlton, N. J.; Rev. Frederick Beasly, D. D., Trenton, N. J.; Rev. Aaron Humphrey, Waddington, St. Lawrence county; Rev. Seth S. Rogers, Guilford, Chenango county; Rev. Mr. Vinton, (2 bundles;) Rt. Rev. Charles P. McIlvaine, D. D., Gambier, Ohio; Mr. Ribly, Ladies' Book, to be called for; Rev. R. S. Mason, D. D., President of Geneva College.

NOTICE.

Among the papers of the General Protestant Episcopal Sunday School Union, the subscriber has found a note for *twenty-five dollars*, dated October 14, 1834, payable in sixty days, and signed by *W. Faulkner*. The residence of Mr. Faulkner it appears was omitted to be taken at the time the note was given, and doubtless the fact of his having given it has escaped his recollection. Should this notice fall under the observation of Mr. Faulkner, he will oblige the undersigned by an early remittance of the amount.

Floyd Smith, *Business Agent,*
General Protestant Episc. Sunday School Union,
46 Lumber-street.

INTELLIGENCE.

Bishop Onderdonk proposes holding the Annual Confirmations in this city and Brooklyn for the ensuing season as follows:

Second Sunday in Advent, December 6, Trinity Church.

Fourth Sunday in Advent, December 20, St. Paul's Chapel.

First Sunday after Epiphany, January 10, St. John's Chapel.

Septuagesima Sunday, January 31, St. Mark's Church.

Quinquagesima Sunday, February 14, Christ Church.

Third Sunday in Lent, March 6, French Church Du St. Esprit.

Fifth Sunday in Lent, March 20, St. Stephen's Church.

First Sunday after Easter, April 10, St. George's Church.

Third Sunday after Easter, April 24, Trinity Church, Brooklyn.

BISHOP BROWNELL'S VISITATION.
Continued.

Saturday 14, East Haddam, 10, A. M.

Sunday 15, Saybrook; 16, Essexborough, 3, P. M.; 17, North-Killingworth, 2, P. M.; 18, North-Guilford, 10, A. M.; Guilford, 3, P. M.; 19, Bradford, 10, A. M.; East-Haven, 2, P. M.; 20, New-Haven, 11, A. M.

Ordinations.—On Tuesday, the 20th of October, the Bishop of New-Jersey held an Ordination in St. Peter's Church, Morristown, when the Rev. Wm. Ingraham Kip, Deacon, Minister of the above church, was admitted to the holy order of Priesthood. The Rev. Messrs. Ford, Zell and Beasly were present, and took part in the ordination service. On the day following Mr. Kip was instituted Rector of St. Peter's Church.

On Sunday, the 11th instant, (October,) Mr. Frederic Freeman was ordained Deacon in St. David's Church, Manayunk, by the Assistant Bishop of this Diocese. We understand that Mr. Freeman has accepted a unanimous call of the Vestry to the charge of St. David's Church.

On Saturday, the 10th instant, at Spottswood, N. J., Mr. William Granville was ordained Deacon by the Rt. Rev. Bishop Doane.

And on Saturday, the 10th, at New-Brunswick, the Rev. Jehu Jones was admitted to the order of Priesthood by the same Bishop.—*Episcopal Recorder.*

Consecration of St. Paul's Church, Chester.—On the 15th of October, St. Paul's Church, Chester, was consecrated to the service of God by the Right Rev. Bishop Onderdonk. Morning prayer was read by the Rev. W. Suddards and the Rev. J. M. Douglass; and the communion service and the other services by the Right Rev. Bishop Onderdonk and the Rector, the Rev. Richard D. Hall. There were present the Rev. Messrs. Clemson, Russell, Presstman, Hirst, Kirke and Peck. The congregation was large; many Episcopalians attended from Marcus Hook, and some from Wilmington.—*Epis. Recorder.*

Professor Sparrow.—The Gambier Observer states what we before understood, but neglected to announce, that Professor Sparrow has declined the appointment offered him in the Theological Seminary of Virginia. The Trustees are making arrangements to procure the services of a third professor.—*Southern Churchman.*

The Rev. Richard S. Mason, D. D., late of Geneva College, N. Y., has been appointed President of Newark College, Delaware.—*Ibid.*

Appointments by the Board of Missions.—Mr. Henry Cary, of New-York, has been appointed Treasurer of the Foreign Committee of the Board of Missions.

The Rev. Dr. Milnor, Rector of St. George's Church, New-York, has accepted the appointment of Foreign Secretary, and declines pecuniary emolument, except such as may be necessary to employ an assistant in his pastoral duties. This statement is made on the authority of the Episcopal Recorder.—*Southern Churchman.*

Strength of Prejudice.—"Episcopacy Tested by Scripture" has been attacked, defended, attacked again, and once more defended; and all this controversy is now in a course of publication at the New-York Protestant Episcopal Press with the confident expectation that its circulation will be the means of widening and deepening the conviction that Episcopacy is taught in the New Testament. Better evidence of the strength of this conviction than the fact of the publication there could not be; yet, strange to say, Rev. Dr. Miller, of Princeton, who is one of the most able advocates of "parity" in this country, pronounces Episcopacy as an argument "annihilated" by the publication, rejoices in the plan of stereotyping it and circulating it extensively, and wishes that a copy might be placed in every house in the land!!!

From the British Magazine.

On Tuesday, July 21st, at twelve o'clock, the ceremony took place of laying the foundation stone of a new church at Littlemore, in this county. There were present about three hundred persons. The Rev. John H. Newman, Fellow of Oriel College, and Vicar of St. Mary's, in this city, in which parish two-thirds of the village of Littlemore is situated, delivered an address to his parishioners with great fervency, after which he read some prayers from the evening service. The mother of Mr. Newman, attended by Professor Keble, Fellow of Oriel College, and author of "The Christian Year," then went down to the foundations; the stone was lowered, and Mr. Joseph Banting, the gentleman appointed to build the church, handed the trowel and hammer to Mrs. Newman. The ceremony was concluded with singing the Old Hundredth Psalm, in which the persons assembled all joined.

Oxford paper.

The Society for the Propagation of the Gospel in Foreign Parts have transmitted an address, with the copies of the King's letter, lately obtained in behalf of the Society, in which address they call upon individuals to supply, by voluntary associations, that assistance for the spread of the Gospel which they consider it the duty of a Christian nation to provide, especially for its colonies, but which duty will be no longer discharged by the British government! The document also sets forth the additional claims upon the Society, in consequence of the abolition of slavery.—*Salisbury Herald.*

Sentence upon a Clergyman for Preaching the Doctrines of the late Mr. Irving.—The Ecclesiastical Court at Bridgnorth, sat a few days ago, to bring to a conclusion the proceedings instituted by the church-wardens of the Parish of St. Leonard's, Bridgnorth, against the Rev. Henry Dutton, incumbent of that parish.

The defendant appeared in person.

The charges against the defendant were principally for maintaining and preaching doctrines contrary to those of the Church of England, as by law established, and for writing and publishing a pamphlet entitled "The Baptism of the Holy Ghost;" and also for asserting his belief in the performance of miracles at the present time by human beings, and that he had performed miracles himself; and for maintaining and preaching the doctrine of the late Edward Irving, a dissenter from the united Church of England and Ireland; and for declaring from his pulpit that Edward Irving was the pillar of the true Church; for omitting the prayers and offices of the liturgy, and substituting others of his own composition, during the performance of Divine service on Sundays, in his parish Church of St. Leonard's; for having convened and held meetings of females and others in the evenings of other days than Sundays in the said church, and there having wholly omitted the service of the liturgy, and used prayers of his own composition; for having preached in the public streets or ways, and for disobedience to the lawful commands of his Ordinary; for attempting to enforce unlawful regulations respecting the administration of the sacrament, and publicly denouncing in the church those who refused to comply; for improperly and illegally christening, and refusing to christen, and also to bury; and for permitting and encouraging the interruptions of Divine service, similar to the supposed manifestations of the Spirit in Mr. Irving's church.

The Court, after hearing the evidence read, pronounced the articles to be fully proved.

The Rev. John Storer, the judge, then proceeded to give judgment, and in doing so, alluded to the former exhortations which, as ordinary, he had made to the defendant unsuccessfully. The defendant was sentenced to be deprived of his ecclesiastical preferment, and particularly of the church of St. Leonard's, in Bridgnorth, and was condemned in the costs of the suit.

After the sentence was passed, the Rev. defendant, who had remained perfectly passive during the passing of the judgment, bowed in a respectful manner, and left the court.—*Oxford paper.*

Among the numerous instances of public spirit evinced of late by the inhabitants of the improving town of Langport, we have to record that the sum of 100*l.* and upward has been raised by voluntary subscription, for the establishment of a Sunday evening lecture in their church. This service commenced on Sunday evening last, before a full congregation, on which occasion a very able introductory lecture was delivered by the Rev. J. D. Brown.

Somerset Herald.

Papal Oaths.—A correspondent begs our readers to refer to that part of Mr. M'Ghee's pamphlet which relates to the *secret* conferences of the papistical clergy of Ireland in 1830, on the subject of *the income of benefices*, and to the statement that these secret conferences were shortly after followed by the *murder* of fourteen out of eighteen persons, who attempted merely to serve *tithe notices* for one individual; the parties were unwarily and unsuspectedly decoyed into a narrow defile, and there barbarously murdered. These martyrs to the diabolical system of priestcraft which rules Ireland with a scorpion's rod, were employed by a clergyman who benevolently spent a large income, *derived from private property*, on the very beings who were thus instigated to treachery and murder. Such is Popery. Unchanged and unchangeable!—*Birmingham Advertiser.*

The Lord Bishop of Bath and Wells administered the solemn rite of confirmation to nearly one thousand young persons at Devizes, on Thursday, August 13th; and on the Tuesday previous the rite of confirmation was administered by his Lordship to four hundred and fifty persons at Chippenham.

SPECIAL MEETING.

The Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the State of New-York, will meet at the Protestant Episcopal Press on Wednesday evening next, at seven o'clock. By order of the President.

G. G. Van Wagenen, *Record'g Sec'ry.*

New-York, Nov. 6, 1835.

NOTICE.

A meeting of the Trustees of the Episcopal Academy of Connecticut, will be held at Cheshire, on the 5th day of November next, at 10 o'clock, A. M.

Burrage Beach, *Secretary.*

Cheshire, October 26, 1835.

DOMESTIC MISSIONS.

The members of the Protestant Episcopal Church in the United States, are respectfully informed that the Committee for Domestic Missions, of the Domestic and Foreign Missionary Society, have entered on their duties. Their office is No. 115 Franklin-street, where the Secretary and General Agent will daily attend, and where all communications may be addressed to him.

All remittances and payments of money are requested to be made to James Swords, Esq., Treasurer of the Committee for Domestic Missions, at the office of the Washington Insurance Company, corner of John and William streets, or at the bookstore of Swords, Stanford & Co. No. 152 Broadway.

Benjamin Dorr,
Secretary and General Agent of the Committee of the P. E. Church for Domestic Missions.

New-York, Oct. 31, 1835.

Editors of the periodicals of the Episcopal Church are respectfully requested to publish the above notice.

FOREIGN MISSIONS.

The undersigned respectfully informs the members of the Protestant Episcopal Church, in the United States, that the Committee for Foreign Missions, appointed under the new organization of the Domestic and Foreign Missionary Society, and located in the City of New-York, have entered on the discharge of their duties.

An office for the meetings of the Committee, and the transaction of business, is established in White-street, at the corner of Centre-street, where the undersigned gives daily attendance, and requests all communications to him in his official capacity may be addressed.

All remittances and payments of money, are requested to be made to Henry Cary, Esq., Treasurer of the Committee for Foreign Missions, Phœnix Bank, Wall-street, New-York.

James Milnor,
Secretary and General Agent of the Committee of the P. E. Church for Foreign Missions.

New-York, Oct. 27, 1835.

PRESS DEPOSITORY,
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending November 5th, from the following persons, viz.

Wm. Manhaugh—Bliss & Wadsworth—William L. Post—Postmaster, Norwalk—Rev. P. M. Leavenworth—Chs. Stimpson, jun.—Rev. M. H. Wing—Rt. Rev. Bishop Kemper—Ths. C. Butler—Rev. Wm. Staunton—Rev. Richard Smith—Rev. Dr. Anthon—H. & E. Phinney & Co.—Rev. W. B. Fuller.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. Moore Bingham, *with remit.*—Rev. R. Kearney—Rev. J. V. Van Ingen—Rev. James Ried—Miss Sarah W. Morris, *with remit.*—Postmaster, Ogdensburgh—Rev. Isaac Smith—Rev. Seth Davis—James M. Steed—Rev. F. H. Cuming, 2, *with remit.*—Postmaster, St. Albans, *with remit.*—Rev. Samuel Fuller, jun.

BOARDING SCHOOL FOR BOYS,
PITTSFIELD, MASS.

The Winter Term of the subscriber's school (late of C. Dillingham, deceased) will commence on the 15th November.

The pleasant and healthful situation of this school, as well as the excellence of its discipline and instruction while under the management of Mr. D., are well known. The present Principal is using every endeavor to sustain its ancient reputation and to win for himself a part of the almost unbounded confidence given by the public to his predecessor.

The number of pupils is limited to twenty, and their studies will be such as to fit them for college or business. Circulars may be had at the bookstore of Swords, Stanford & Co., and at the Press Buildings. R. M. Chapman.

Refer to Right Rev. B. T. Onderdonk, Rev. Dr. Milnor, Rev. Wm. Jackson, Rev. F. H. Cuming. Oct. 23.—4w.

THE RELIGIOUS SOUVENIR FOR 1836.

Just received and for sale at the Depository of the "General Protestant Episcopal Sunday School Union," 46 Lumber-street, The Religious Souvenir, a Christmas, New-Year's and Birth-day Present, for 1836; edited by the Rev. Chauncey Colton, D. D., President of Bristol College, Pennsylvania; containing an excellent likeness of the late Gregory Bedell, D. D., former editor of this deservedly popular annual.

COIT'S BIBLE.

A quantity of the above-named highly-approved work has just been received in sheets. They will be put up in a variety of bindings. Orders received at the Protestant Episcopal Press. To the *trade* they will be sold in sheets, if required.

PASTOR'S TESTIMONY.

A fresh supply of 'The Pastor's Testimony,' *third edition*, just received and for sale at the Protestant Episcopal Press, wholesale or retail.

From the Christian Keepsake for 1836.

The Grave of the Missionary.

He rests not where the solemn yew
Bends o'er the marble tomb,
And death seems deadlier in the hue
Of still and sacred gloom.

He rests not where the holy pile
Repeats, through chancel dim,
And hollow vaults, and pillar'd aisle,
The slow-resounding hymn.

He sleeps not where his fathers sleep
Amid the hamlet's graves;
Where chimes the dull brook, softly deep,
And long dark heather waves.

But where the sparkling southern isles
Midst pearl and coral lie,
He bore this earth's most earthless toils,
And laid him down to die.

The mildest tropic airs fan round
The palm that shades his rest,
And richest verdure lines the ground
That presses on his breast.

And there the sun, through scented glooms,
Slants his departing beam,
And the heron laves its azure plumes
In the bright adjacent stream.

And there the deep's low, rolling tone
Is heard when the stars are bright;
When the breeze is low, and men are gone
To the cradling dreams of night.

No dirge was breathed along the vale,
As his palless bier pass'd on;
No flowers were strown, and the spicy gale
Had nought of sigh or moan.

No words were said, as dust to dust
They lower'd him from the day;
They rear'd above no sculptured bust,
And they coffin'd not his clay.

But conchs, and frantic howls, and yells
Ring through the twilight air;
And they cast their plumes and dazzling shells
Upon the matted bier.

Far had he come; with storm and care
His anxious soul had striven:
But can the spirit feel despair,
Whose hopes know God and heaven?

O'er his father land another sky
Hung in the hours of sleep,
The strong winds of that shore rush'd high,
With a louder, stormier sweep.

But he loved his tranquil southern home,
He loved its musky breeze;
He loved its hills of feathery bloom,
And its thick, luxuriant trees.

He loved the fierce and swarthy men,
Though oft their dark, proud eyes
Flash'd, fire-like, in the murky glen,
At bloody revelries.

Lone had he come—no sword or targe
Hung glittering at his side;
He spake not of the rampant charge,
Of warfare loud and wide.

He had come to calm the lustful heart,
To stem the passions strong,
To teach a loftier, nobler part,
Than the fight—the feast—the song.

His tone was mild, his eye was calm,
As day by day he taught,
Beneath the dusky, shading palm,
The hope of holy thought.

Stern were those warriors, stern and proud,
But their pride relax'd to hear
The truths that from his warm heart glowed,
Fervent, but unsevere.

At length, on one mild, tranquil eve,
In the glittering moon of flowers,
His spirit took its last, long leave
Of these beloved bowers.

But oh! he left the hope behind,
That feels not blood or clay,
That asks no murmur from the wind,
No life-beam from the day.

And many an olive brow shall come,
And, bending o'er him, hear
His spirit uttering in the gloom
The voice of song and prayer.

Eclectic Review.

From Helon's Pilgrimage.

A MOVING INCIDENT.

It was a beautiful sight, when the procession came from the plain among the hills. The rocky walls, between which their path sometimes lay, re-echoed with their songs. Helon withdrew a little from the line to an eminence which commanded a view in both directions, and could see the train, covering both the ascent and the descent of the hill, spreading over the plain, and winding like a wreath around the hill beyond.

In every town and village to which they came, they were received with shouts of joy. Before the doors of the houses stood tables with dates, honey and bread. New crowds of persons, dressed in their holiday attire, were waiting at the junction of the roads, in the fields, and at the entrance of the towns, and joined themselves to the long procession. Here and there before the houses, in the fields or in the vineyards, stood an unclean person, or a woman or a child who had been compelled to remain at home, and who replied with tears to the salutation of the passing multitude. It seemed as if the people carried all joy with them from the country to Jerusalem, and only sorrow was felt for those who remained behind. Before a house in Bethshur, stood a fine boy of ten years old. Tears streamed from his large dark eyes, and the open features of his noble countenance had an expression of profound grief. His mother was endeavoring to comfort him and to lead him back into the court, assuring him that his father would take him the next time. But the boy listened neither to her consolations nor her promises, and continued to exclaim, "O Father, Father, let me go to the Temple! I know all the psalms by heart." He stretched out his arms to the passers-by in earnest entreaty, and happening to see among them a man of the neighborhood whom he knew, he flew to him, and clinging to his girdle and his upper garment, besought him with tears to take him with him, till the man, moved with his earnestness, asked his mother to allow him to go, promising to take care of him till he should find out his father.

"And this," said Helon, "is the object of children's longing in Israel; so early does the desire of keeping the festival display itself!" Brought up in Palestine, he felt it would have been with him exactly as with the child.

AN AFFECTING SCENE.

One group riveted the attention of Helon so long, that he did not leave them till it was near the time of departure. Under almost the farthest palm trees sat seven robust young men, with an equal number of women and several children. "This is Mardochai of Ziph, with his children and children's children," said one of the youths who accompanied Helon. They approached him, took him by the hand, and congratulated him upon being able to go up to the feast, with such a train of his descendants. "Yes," exclaimed the old man, while tears trembled in his dark eyes, "Jehovah hath abundantly blessed me. I see my offspring, like the sand on the seashore—children and children's children, to the number of fifty souls!"

This aged pair had not for several years gone up to the festival: but their children had now persuaded them to appear once more before Jehovah. They had been the last in the procession, and their sons and daughters had been obliged almost to carry them in their arms—a burthen which they had joyfully sustained—for they had refused either to ride or be conveyed in a carriage. "Where could a psalm of degrees be more in its place?" said a lively youth of the company. At the word several of them ran to fetch their musical instruments, and standing around the deeply-moved old man, they sung the following psalm:

Blessed is every one that feareth Jehovah,
That walketh in his ways.
For thou shalt eat of the labor of thy hands:
Happy art thou, and it is well with thee!
Thy wife is a fruitful vine, by the walls of thy house,
Thy children, like olive plants around thy table.
Behold, thus shall the man be blessed that feareth Jehovah.
Jehovah will bless thee out of Zion.
Thou shalt see the prosperity of Jerusalem thine whole life long,
Yea, thou shalt see thy children's children.
Peace be upon Israel! — Psa. cxxviii.

During this time others had come up, and soon the news was spread through the whole assemblage, that Mardochai of Ziph was once more among them; and nearly all the pilgrims came and formed a circle about him. The judges and elders of Hebron were among them, and all greeted the venerable pair and wished them peace.

"Ye shall lead the procession!" said an elder of Hebron. "The place of honor belongs to you. The pilgrims of Hebron cannot advance with any blessing better or more rare."

The sons took their father, the daughters their mother, in their arms, the priests and elders followed, and the march began again to complete the ten sabbath-days' journeys which they were still distant from Jerusalem.

Far from the expressions of joy being exhausted by all the songs and acclamations of the morning, they seemed only to be beginning, when they set forward again. From the pools of Solomon they took their way through the hills to Bethlehem. The cymbals, cornets and timbrels of the Levites struck up their music again, and many a soul-inspiring psalm was heard from the lips of an assemblage now swollen to several thousand persons.

THE ARRIVAL.

Expectation had reached the highest pitch. The last strophes were not completely sung; many were already silent, eagerly watching for the first sight of Jerusalem. All eyes were turned toward the north; a faint murmur spread from rank to rank among the people; only those who had been at the festival before continued the psalm, and these solitary scattered voices formed a solemn contrast with the silence of the rest of the multitude. Helon's heart was in his eye, and he could scarcely draw his breath. When the psalm was concluded, the instruments prolonged the sound for a moment, and then all that mighty multitude, so lately jubilant, was still as death.

All at once the foremost ranks exclaimed, Jerusalem, Jerusalem! and Jerusalem, Jerusalem! resounded through the valley of Rephaim. "Jerusalem, thou city built on high, we wish thee peace!" The children hurried their parents forward with them, and all hands were lifted up to bless.

The high white walls of the Holy City cast a gleam along the valley: Zion arose with its palaces, and from Moriah the smoke of the offering was ascending to heaven. It was the hour of the evening sacrifice. Scarcely had the multitude recovered a little, when they began to greet the temple and the priests:

Bless ye the Lord, all ye servants of the Lord.
Who stand by night in the house of the Lord!
Lift up your hands toward the sanctuary,
And bless the Lord.
So will Jehovah bless thee out of Zion;
He who made heaven and earth.—Ps. cxxxiv.

They had now reached the termination of their march. The day of preparation was beginning; the following evening was the Passover. From the gates of Jerusalem came forth, in every direction, the pilgrims who had already arrived and the inhabitants of the city, to welcome the new comers from Hebron and from Libnah. The venerable pair, Mardochai of Ziph and his wife, who were still borne in front, received the blessings of all who met them.

Close by the gate, some one from behind laid hold of Elisama; "Art thou Elisama of Alexandria?" Elisama turned round and recognised Iddo, an old and faithful friend of his family. The old men met with inexpressible delight, and Elisama presented Helon to Iddo. The pilgrims had now reached the city, and were dispersing in different directions to their respective quarters. Iddo conducted the strangers through the Water-gate to his house on the open place.

From the (London) Christian Observer.

STRICTURES ON ABBOTT'S YOUNG CHRISTIAN.

I presume that most of your readers are acquainted with Abbott's Young Christian; for few publications of that class have, within an equal period, passed through so many editions. The attractive style and pious design of the author, and the interesting subjects discussed by him, have commanded a very favorable reception and extensive circulation of the work. I am informed that it has been useful to many; and I willingly concede that it possesses much that is instructive, elegant and affecting: but I regret to add, that it contains many injudicious statements, faulty illustrations, and unscriptural doctrines. In a work professedly addressed to the young, and intended as an illustration of the principles of Christian duty, it is of the utmost importance that the doctrines or principles which alone can form the true groundwork of the Christian's conduct, should be stated and maintained throughout with the most scriptural precision; otherwise the illustrations would lead to error. Illustration can only serve—and that but imperfectly in most cases—to elucidate doctrines previously deduced from Scripture; and if the "young Christian" is to be left to deduce the doctrine from illustration, instead of regarding the illustration merely as subsidiary to the doctrine, error must be the inevitable consequence: and this appears to be Mr. Abbott's method, and constitutes the prevailing defect of the work now under consideration. It may by some be deemed of little use to offer, at this late period of its circulation, criticisms upon a work which has been so long in the hands of the Christian public; but its increasing sale, and the unqualified approbation bestowed upon it by many respectable periodical publications, seem to demand, even at this late hour, some remarks which may tend to counteract the dangerous tendency of objectionable passages of the work. But, even independently of Mr. Abbott's book, the discussion, I would hope, may not be without value, as it embraces some topics of great moment, upon which there is much popular misconception.

The first remarks I offer are upon chapter 1, and the mistaken view which the case supposed by Mr. Abbott is calculated to present of the nature and effect of confession. I refer throughout to Mr. Cunningham's edition of 1833.* The father says to his son, page 5, "If you freely confess it, and submit to the punishment, whatever it be, you will be happy again." Now this is not a true illustration of the effects of Christian confession; it is calculated to induce the notion that confession coupled with punishment is a method of expiation, and happiness is to be the result. The true Christian must and will confess his sin to God; but that confession will be no expiation; it will not remove the sense of guilt, nor of itself produce happiness; the Christian's only refuge is by pleading and applying to himself the expiatory sacrifice of the Saviour; and the more clear his hope of pardon, the more sensitively will he deplore the sinfulness of his transgression. My impression respecting this tendency of the illustration in question, is strengthened by the author's remark, page 6: "Yes, confession of sin has, under the Divine blessing, an almost magic power in restoring peace of mind." The author, in the next sentence, proceeds with this questionable statement: "Providence seems to have implanted this principle in the human heart, for the express purpose of having us act upon it." But in the natural heart of fallen man no such principle is implanted; it is the result of a gracious influence in the heart of the children of God. 1 John i. 9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Adam, in his first sin, acted in direct opposition to this supposed principle. Gen. iii. 9, 10. When he heard the voice of God he went and hid himself; and when charged with the sin, he transferred it to his wife, and she tranferred hers to the tempter. In page 9, the confession of a culprit to assuage the pangs of remorse, is surely not a scriptural illustration of the Christian's confession to God as a reconciled Father; for the culprit's confession arises from purely selfish feelings—to relieve a burdened conscience. In page 11, a similar misrepresentation occurs: the delinquent is made to fly to confession as a refuge from self-reproach. Again, in page 13, peace is stated to be the result of confession to God and man. Without adverting to the questionable duty of confessing to man, unless where man is a party injured, I would observe, that the Scriptures recognise no peace as the result of confession, or resolution of any kind, without faith in the atonement and righteousness of Christ. "He is our peace." It must here, however, be admitted that the author, in page 14, expressly says, "Confession must never be understood as making an atonement for sin;" while his exhibition of its effects leads to an opposite conclusion: neither is it quite clear that he does not, in the passage which follows the one last quoted, give occasion for the inference that confession, with sincere penitence and a willingness to make reparation, and a submission to punishment, would constitute atonement. I do not wish to attribute to the author any intention to propound a doctrine so unscriptural; yet I cannot but express my regret that his statements, or rather inferences, of doctrine are so defective, and his illustratious so calculated to mislead.

I forbear to notice other passages in this chapter, which are more or less open to observation, and pass on to chapter 2. In page 24, to the question, In what were the thirty years of the Saviour's life spent before he commenced his public ministry? The answer is, "In learning by slow and painful experience, *what it is to be a human being* in this world of trial." I submit that this is not the true answer to the inquiry, but that the reason was that our Saviour, through that as well as every other portion of his earthly being, private as well as public, was to be a sin-offering. This was the great object of his sojourn upon earth. He could not know suffering without suffering; but as God he would know what it was to be a human being, even if he had not assumed human nature. In connection with this view of the Saviour's sojourn upon earth, we may understand the passage of the Scripture, that "he was made perfect through suffering."

In page 26, the supposed voluntary assumption by Howard of the miseries of incarceration, merely that he might know fully what its wretchedness was, is a very faulty illustration of the Saviour's purpose in assuming humanity. Howard's sole purpose would be to quicken his sympathies in the sufferings of the prisoner; our blessed Saviour's great purpose, from the womb to the grave, was to make himself a substitute and satisfaction for the sinner. His sufferings, as part of his humiliation, were penal; otherwise they had been unjust. Satisfaction and substitution were the primary objects of those sufferings; while at the same time it is true, that in enduring them he learned to sympathize in the sufferings of mankind.

In page 30, the following passage occurs: "The disposition of the Saviour to look not so much at the *guilt* which we have incurred as at *the sufferings* into which it has brought us, is every where very apparent in his history." I consider this a very objectionable statement; it means nothing less than the exalting of one attribute at the expense of another. The Saviour's work was intended to honor and harmonize all the divine attributes. The first step in this work must have been to satisfy divine justice, in removing the guilt of sin: it would have been inconsistent with the attributes of holiness, truth and justice, to have relieved or even to have pitied suffering, without first removing the guilt which was its cause, by enduring its penalty. In closing my remarks upon the second chapter, I notice with regret that in contemplating Christ as the sinner's friend, the grand Protestant doctrine of justification by faith in his atonement and righteousness, if not wholly lost sight of, is most inadequately alluded to by the author. I reserve some further observations to another opportunity, and remain, &c. Philalethes.

* Our respected correspondent might have mentioned that Mr. Cunningham has corrected some of Mr. Abbott's statements, and has also cautioned the reader generally to be on his guard in reading his pages.

GREENLAND.

UNITED BRETHREN'S MISSION.

The 'United Brethren's Intelligencer' gives the following account of the celebration of the Jubilee of the mission at Lichtenau.

From the 13th to the 18th of January we were occupied, with but little intermission, in conversing individually with the members of our congregation in reference to their past religious experience and the object of the approaching festival, to which they all appeared to look forward with eager desire.

Notwithstanding the furious storms of wind and snow which were more or less prevalent at this season, about fifty Greenland sisters and children hastened to us from the nearer out-places, some by land, others in their umiaks, (or women's boats.) The Greenlander brethren came in such numbers from the twelve out-places, at which they must reside during the greater part of the year, that only about ten were missing on the day of celebration. Some of the latter brought their sons, boys of ten or twelve years of age, with them, taking their little kayaks in tow, and gliding with them through the boisterous waves. One of them lost his companion, and spent the dark night in seeking him; but they, with all the rest, arrived safe, thankful to have been preserved from the fury of the elements.

In the morning of the 19th, at seven o'clock, the illumination of the chapel having been completed, the bell rung and the doors were opened; and while the wind instruments performed a solemn hymn tune, the congregation entered, filled with amazement and delight at the novelty of the scene. The service began with the hymn, 'Praise God for ever,' (Hymn Book, No. 725,) after which a discourse was delivered explanatory of the object of this festival; then followed the distribution of the presents sent to us for the occasion. Such tokens of generous participation in our festal joy were received from the congregation at Herrnhut, in Saxony; from benefactors in England, from our dear Scottish friends, from St. Petersburgh, the United States of North America, and from a missionary society at Gottenburg, in Sweden. A present in money, transmitted to us by the last-mentioned society, enabled us to purchase for each of our eight native assistants, four yards of dark colored cotton stuff to make them upper garments to wear on communion and festival days. The chapel servants received woollen stuffs sent by some worthy sisters at Christiansfeld, in Denmark. The gratitude of our people for these generous gifts was expressed in loud and frequent thanksgivings.

At ten o'clock we met again, when the pastoral letter of the Elders' Conference of the Unity to the Greenland congregations and several other letters addressed to them by ministers of our Church were communicated, and heard with great attention.

At noon the children had a love-feast, when many letters from children in our different schools in Europe and America were read. Some of the Greenland children attempted to answer them, which attempts, though imperfect, showed the gratitude of their hearts. Then followed love-feasts for the adults, during which a hymn composed for the occasion was sung. In the evening 260 communicants partook of the Lord's Supper, when the presence of our Saviour was most sensibly felt.

On the 29th, after the liturgy of the communicants, there was public service at ten o'clock, when a sermon was delivered from Isaiah lx. 1-5. 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee,' &c. The audience was reminded that the gracious aim and purpose of Jehovah had been fulfilled with respect to their nation, during the last hundred years, on which account, their teachers and those who had been the instruments of sending the Gospel to them were rejoicing, and offering up fervent prayers that many hundred Greenlanders may yet be converted to their God and Saviour. After this solemnity, peas were distributed and most thankfully received. In the afternoon we had another service, when extracts from Crantz's History of England were communicated, and heard with great attention. Several expressed themselves to this effect:—'We behaved no better than our forefathers, when, like other blind Heathen, we mocked the missionaries when they spoke to us of our Saviour, and exhorted us to turn to him. Thanks be to him, that he, nevertheless has had mercy upon us!'

On the evening of the 20th the festival was concluded with a discourse upon the text for the day, Exod. xix. 5. During all the services the chapel was crowded with hearers, who not only occupied the benches, but filled the floor up to the reading desk. Both on the festival days and afterward, the Greenlanders came to us in parties, expressing their joy and thankfulness for the blessings bestowed upon them, and particularly that God had mercy upon them, and sent them teachers to make them acquainted with the love of Christ to the poor heathen race. Several of our scholars brought us written expressions of thankfulness for all the blessings they had enjoyed during these days of gladness. A child, six years old, being encouraged by his mother to convey his thanks to the children across the great water, said, 'I do not know the children in Europe; I will, therefore, thank our Saviour, and obey his voice, because he has loved us so tenderly.'

We had, in the sequel, an encouraging evidence of the blessing wherewith it pleased the Lord to accompany the celebration of this festival. A Greenlander, who in early life had unhappily forsaken the right path, and turned into the way of sin, but had recently been readmitted on giving proofs of true penitence, came to me on the evening of the festival, and declared that he had been so distressed by a review of his past sinful course, and so overwhelmed with a sense of the mercy and long-suffering of Jesus displayed toward him, that he hardly knew where to hide his head for shame. The words of comfort and advice, which were hereupon addressed to him, he received with eagerness and gratitude.

On a review of the centenary period, which has just reached its close, I cannot refrain from making the following few remarks, as the result of my observations and experience, during a service of twenty years in this mission. The Greenland nation appears, in regard to their susceptibility of what is spiritually good, and their inward growth, to bear a considerable resemblance to the animal and vegetable productions of their own bleak and barren land. In the same manner as we find that the plants of this country require a much longer time to attain even to a moderate degree of vigor and perfection than is the case with those of a more temperate clime, we are continually admonished not to feel disappointed if we trace a similar slow advance in moral and intellectual improvement on the part of its rude inhabitants.

When, on the one hand, we consider what pains and expense have been bestowed upon the instruction of the Greenlanders during the past one hundred years, and how graciously the Lord has blessed and protected his work, both from within and from without, we might be tempted to feel dissatisfied that the progress already made is not more considerable; but when, on the other hand, we call to mind what a frozen, stony soil our predecessors had, and we still have to cultivate, and how often and earnestly a scriptural truth may be brought before a stupid and listless Greenlander without his comprehending it, until at length the Spirit of God opens his heart and mind; likewise, that the climate, the ice, the wind, and the sea, and in latter years, the difficulty of providing with adequate instruction the great number of our people who live scattered in the out-places, present extraordinary and almost insuperable obstacles to our work; when all these circumstances are taken into account, it is impossible to refrain from feelings of grateful astonishment at the effects produced by the preaching of the Cross. We can declare with truth, that the Lord has brought into fulfilment, in this once benighted land, the prophetic declaration above referred to, which he gave by the mouth of his servant Isaiah, and that hundreds of souls are now rejoicing in the light which has been shed about them, and which is derived from himself, the Sun of Righteousness. Nor can we omit to remark how wonderfully our gracious Master, through the instrumentality of the sixty-eight brethren and forty-two sisters whom he has designed to employ in the service of the mission during the past one hundred years, has verified the word which the late Count Zinzendorf, full of faith and hope, inscribed in the pocket-book of the first missionaries on the 19th of January, 1733, the day on which they quitted Herrnhut for Greenland—'The Lord of Hosts mustereth the host of the battle.' Isaiah, xiii. 4.

Summary.—Since the year 1774, when the settlement of Lichtenau was established, there have been baptized, up to the end of 1832, 808 adults and 826 children; 15 baptized in other places, have come to live here; 1649 persons in all. Of these 915 have departed this life; 73 removed to other places; total, 988. There are now living at Lichtenau, 661 baptized, 10 unbaptized; total, 671. At Fredericksthal, 327 baptized; 81 unbaptized persons; total, 408. At New-Herrnhut, 368; at Lichtenfels, 371—total at the four settlements, 1813. The Royal Mission in the colonies count 2000 in the North, and 2000 in South Greenland, who are under Christian instruction; and as the number of the whole nation is estimated at 6000, the small remainder are Heathen.—*Boston Recorder.*

From the writings of John Fox.

ART OF PRINTING AND POPERY.

Touching the time of this faculty given to the use of man this is to be marked, that when the Bishop of Rome with all the whole and full consent of the cardinals, patriarchs, archbishops, bishops, abbots, priors, lawyers, doctors, provosts, deans, archdeacons, assembled together in the council of Constance, had condemned poor John Huss and Jerome of Prague to death for heresy, notwithstanding they were no heretics; and after they had subdued the Bohemians and all the world under the supreme authority of the Romish See; and had made all Christian people obedienciaries and vassals unto the same, having, as one would say, all the world at their will, so that the matter now was past not only the power of all men, but the hope also of any man to be recovered—in this very time, so dangerous and desperate, where man's power could do no more, there the blessed wisdom and omnipotent power of the Lord began to work for his Church; not with sword and target to subdue his exalted adversary, but with printing, writing, and reading, to convince darkness by light, error by truth, ignorance by learning. So that by this means of printing the secret operation of God hath heaped upon that proud kingdom a double confusion. God of his secret judgment, seeing it was time to help his Church, found a way by this faculty of printing, not only to confound his life and conversation, which before he could not abide to be touched, but also to cast down the foundation of his standing, that is, to examine, confute, and detect his doctrine, laws, and institutions most detestable in such sort, that though his life were ever so pure, yet his doctrine standing as it doth, no man is so blind but he may see, that either the Pope is Antichrist, or else that Antichrist is near cousin to the Pope; and all this doth and will hereafter more and more appear by printing.

The reason whereof is, that hereby tongues are known, knowledge groweth, judgment increaseth, books are dispersed, the Scripture is seen, the doctors are read, stories are opened, times compared, truth discerned, falsehood detected, and with finger pointed, and all, as I said, through the benefit of printing. Wherefore, I suppose that either the Pope must abolish printing, or he must seek a new world to reign over; for else, as this world standeth, printing doubtless will abolish him. But the Pope and all his college of cardinals must understand, that through the light of printing the world beginneth now to have eyes to see, and heads to judge. He cannot walk so invisible in a net but he will be spied. And although through might he stopped the mouth of John Huss before, and of Jerome, that they might not preach, thinking to make his kingdom sure; yet, instead of J. Huss and others, God hath opened the press to preach, whose voice the Pope is never able to stop with all the puissance of his triple crown. By this printing, as by the gift of tongues, and as by the singular organ of the Holy Ghost, the doctrine of the Gospel soundeth to all nations and countries under heaven, and what God revealeth to one man is dispersed to many, and what is known in one nation is opened to all.

The first and best were for the Bishop of Rome, by the benefit of printing, to learn and know the truth. If he will not, let him well understand that printing is not set up for nought. To strive against the stream it availeth not. What the Pope hath lost since printing and the press began to preach, let him reckon. First, when Erasmus wrote, and Frobenius printed, what a blow thereby was given to all friars and monks in the world! And who seeth not that the pen of Luther following after Erasmus, and set forward by writing, hath set the triple crown so awry on the Pope's head that it is never likely to be set straight again?—*Eclectic Review.*

ARCHBISHOP LAUD.

The February number of the American Quarterly Register for 1835, (a Congregational publication,) contains on pages 262, 263, an *unasked* and very handsome testimony, in behalf of this unfortunate prelate, "as an encourager of learning and learned men." We hope that candor, though late, will at length do Laud's abused memory some small justice. Mr. Bancroft, the new historian of the United States, passed a commendation on his *honesty.* From a most unexpected quarter, now comes a long and even flattering notice of the debts which the cause of literature (sacred literature especially) owes him. Laud was altogether a better man than prejudice has for almost two centuries allowed him to be. His faults need but the excuse so often given for the Puritans whom he opposed, viz. that the age produced them. We duly acknowledge the compliment to his memory, gratuitously given by the descendants of the Puritans.—*Church Advocate.*

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